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APOSTLESHIP OF PRAYER

On December 6, 1923, the contract was signed for the sale of Kohlmann Hall, 181st Street, New York City, to the Sophmar Realty Corporation. Occupancy was given on March 6, 1924. Previous to the sale, efforts were made by Father Superior, Rev. Charles J. Mullaly, S. J., to have the property taken over by Ours for high school purposes. Reverend Father Provincial, Rev. Laurence J. Kelly, S. J., favored this suggestion and had the Consultors of the Province visit the site. Fordham, St. Francis Xavier and 84th Street, each in turn was asked if it would take over Kohlmann Hall for school purposes. When a negative answer was given by each, it was decided to sell in accordance with the instructions of Very Reverend Father General.

When the Archbishop of New York was informed of the proposed sale he requested Father Superior to defer the public announcement until the Consultors of the diocese could meet and decide as to the advisability of the Kohlmann Hall property being used for diocesan purposes. However, the price suggested by the Consultors of the diocese was so low that the Auxiliary Bishop of New York, Rt. Rev. John J. Dunn, D. D., acting for the Archbishop, advised Father Mullaly to put the property on the market.

Kohlmann Hall was bought by Rev. John J. Wynne, S. J., when the old buildings of The Messenger of the Sacred Heart, at 27 and 29 West 16th Street, were sold to the Edison Company. The first half of the 181st Street property was obtained by Father Wynne in September, 1905; the second in March, 1907. Kohlmann Hall, consisting of nearly twenty-four city lots, with two buildings of the old mansion type, was admirably adapted to office and editorial work until recent years, when the increased circulation of The Messenger of the Sacred Heart required a greatly augmented office force.

New and larger buildings were needed, and when it was decided to have our own office-printing building, Kohlmann Hall property could not be used, since it was in a restricted residential section, closed to industrial plants. It was for this reason, and in order to be near a railroad freight terminal, that Father Mullaly applied to and obtained permission from Very Reverend Father General to erect, on the ground adjoining Fordham University, new buildings adapted to modern needs.

The two newly completed buildings of the Apostleship of Prayer on East Fordham Road have proved to be excellently adapted to the purposes of their construction and attract great attention because of their architectural beauty. The Office-Printing Building, for which ground was broken on May 6, 1922, and the cornerstone laid October 9, 1922, was completed in July, 1923. The Editorial Building which houses the staff of the Messenger of the Sacred Heart and Reverend Father Provincial was finished in May of this year. The corner-stone of the second building was laid on June 25, 1923.

The wisdom of The Messenger of the Sacred Heart having its own printing plant has been clearly proved. The saving in cost of production has permitted an improvement in the make-up of the magazine involving $20,000 a year for a better grade of paper and also other changes which were not possible when the printing was done in outside shops. Over and above the improvement in the magazine, the work is under our own control and free from the vexatious delays which ever beset us when we depended upon outside printers.

The Office-Printing Building, of Collegiate Gothic design, in shape is an uncompleted letter "U". Its longest portion faces on Fordham Road and is 181 feet long. The full length of the main building consists of the great printing room, 181 feet long, 50 feet wide and nearly 23 feet high without a pillar or post to hinder the work. Mezzanine floors at each end of the printing room provide lunch rooms, locker rooms, etc. for the force.

The Office, or Subscription Department of the Messenger of the Sacred Heart, is above the printing room and affords ample accommodations for files and stencil lists as required by a magazine of large circulation.

Editorial Building

Subscription Department and Printing Plant

The Messenger of the Sacred Heart

Part of Subscription Department

Partial View of Press Room

Two mezzanines at each end of the office provide a lunch room for the clerical force and storage room for files of The Messenger of the Sacred Heart. The wings of the main building accommodate paper storage, mailing room, shipping room and the trucks of the mailing department. The Office-Printing Building, a steel-concrete structure, is entirely fire-proof as no wood was used in the construction.

The Editorial Building, retaining the old name of Kohlmann Hall, and erected for the Fathers of the staff of the Sacred Heart and for Reverend Father Provincial and the Fathers associated with him, is four stories high and Tudor-Gothic in design. An interesting part of the Editorial Building is the fire-proof, water-proof vault, constructed for the Archives of the Province which have been moved from Baltimore. The Editor of The Messenger of the Sacred Heart is Superior of Kohlmann Hall.

A visit to the Press Room is most interesting. The press on which The Messenger of the Sacred Heart is printed was made by R. Hoe & Co., and was specially designed to print the magazine complete, with the exception of the cover and inserts. It prints simultaneously on two different kinds of paper: Super-Calendered for the illustrations and advertising section and Antique-Finish for the text and delivers the product into signatures of eight, sixteen or thirty-two pages, folded and trimmed ready for binding. It can produce a complete magazine of one hundred and forty-four pages at the rate of one copy per second. At present The Messenger of the Sacred Heart consists of only ninety-six pages, so that provision has been made to increase the number of pages without the need of installing additional machinery. The paper used on this press consists of rolls which weigh on an average of from eight hundred to one thousand pounds each. The press is about eleven feet high by forty feet long. It requires four men to operate it and three boys to remove the printed signatures as they are delivered ready for binding. It took R. Hoe & Co. one year to complete the machine and they consider it to be the most perfect of its kind that they have ever made. Heretofore The Messenger of the Sacred Heart was printed by an outside firm and it took three different machines and a

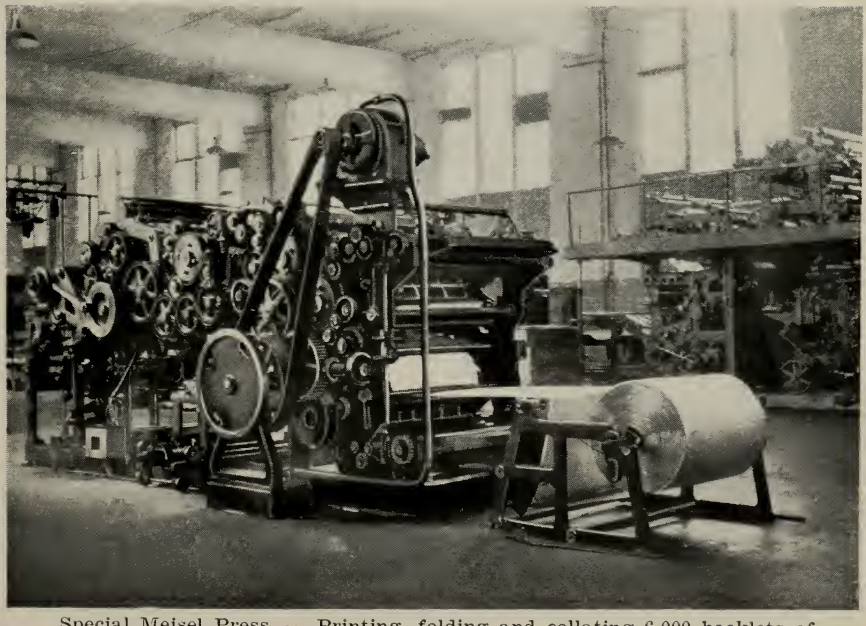
longer time, as well as many more people to obtain the same result.

As the signatures are removed from the press they are transferred by movable cabinets to "The Sheridan Continuous Gatherer, Stitcher and Coverer"—three machines combined in one. Eight, sixteen or thirty-two page signatures are placed in piles of one hundred or more on the gathering section of the machine, and without being touched further by human hands the product travels from one unit to the other automatically, and the gathered signatures, wire-stitched, with the cover glued on, are delivered as completed books at the other end. The average speed of delivery is the same as the press—about one complete book per second. The delivery mechanism stacks the completed magazines into piles of ten. These are placed on movable platforms to sustain the weight of seven thousand copies. These platforms, when loaded, are moved by means of a lifting platform truck and rolled over to the mailing machine, thus saving much labor in handling. The lifting capacity of the platform truck is 3,500 pounds and requires but one man to lift that weight and move the load to the mailing machine.

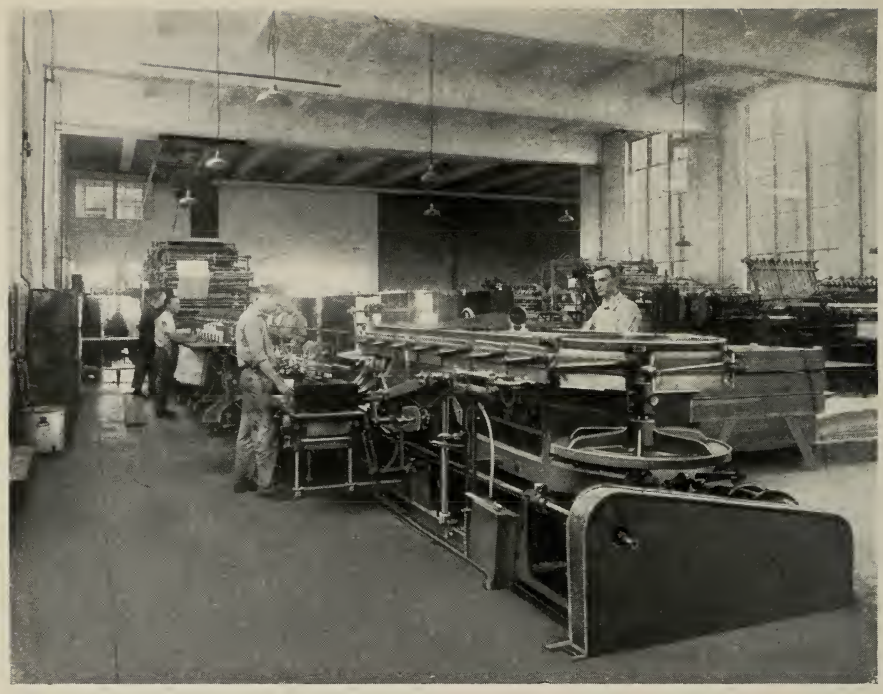
The mailing machine, called "The Auto-Mailer" is a recent device and is remarkable in its operation. It encloses the magazine in a wrapper which it cuts from a roll of paper; prints the name and address of the subscriber in the proper place and our address in the upper left hand corner, and delivers the copies complete into mail bags, ready for the Post Office, at an average speed of from five to six thousand per hour. Three men are sufficient to operate "The Auto-Mailer"—one to keep it supplied with copies of The Messenger of the Sacred Heart; a second to control it and to feed in the addressing stencils; and a third to keep the classification required by the Post Office and to remove mail bags as they are filled. Heretofore only the addressing of the magazine was done mechanically. Every copy had to be wrapped by hand, thus entailing great expense, time and labor.

The cover illustrations and frontispieces are printed on a most modern two-color press. The results obtained are produced by means of the three primary colors, yellow, blue and red, with a key plate in black contain-

Two-deck Hoe Press, 40 feet long. — Printing one "Messenger of the Sacred Heart" a second.



Special Meisel Press. — Printing, folding and collating 6,000 booklets of League Leaflets an hour.



Sheridan Machine, 45 feet long. — Assembling, stitching and covering one complete magazine a second.

Auto-Mailer. — Wrapping, addressing and depositing in mail bags 6,000 copies of "The Messenger of the Sacred Heart" an hour.

ing all the details of the illustration. Two colors are printed at one time; hence, for a finished picture, it is necessary to put the paper through the press twice. At the second operation the covers and frontispieces are completed. The press produces at the rate of ten thousand covers and frontispieces an hour. A highly glazed paper is used. This is stacked on the press in sheets approximately 37"x54". These sheets are laid in piles of from ten to fifteen thousand and are delivered automatically to the printing cylinders without being touched by human hands.

The press used to print the League Leaflets was specially designed by the Meisel Press Mfg. Co., of Boston, Mass., to produce the Leaflets collated in sets of three booklets ready for mailing and at the rate of seventy-five thousand individual Leaflets per hour. The edition is 2,200,000 per month. This press is an intricate piece of mechanism and is said to be the only one of its kind in existence. It embodies some new principles which were developed to produce the desired results and is a considerable saving in time, labor and money over old methods. Heretofore it required seven or eight operations, several of them by hand, and a considerable force of people to do what the press accomplishes alone.

Circular letters and other printed matter produced in large quantities are printed on small automatic presses and are folded automatically on one of the most modern job folding machines. Hundreds of thousands of circulars are sent out every year to spread the League and maintain the circulation of The Messenger of the Sacred Heart.

A travelling crane with an electric hoist is used to move and stack up the large rolls of paper and to place them on the presses. The crane is capable of lifting a ton and of moving that weight to any part of the paper storage room.

The average number of mail sacks taken to the Post Office on mailing days is from two hundred and fifty to three hundred, and approximately one hundred thousand pounds of paper are required for each issue of The Messenger of the Sacred Heart.

The composing room is equipped with one of the latest model Intertype Machines, a Monotype Caster

and a Saw Trimmer with accessories to trim, cut, mount and rout plates. Only new type is used; when no longer needed it is remelted, retempered and molded in the form of ingots and used again to make new type. This saves the expense of distribution and insures more satisfactory results.

All the machinery is of the latest and most modern type and designed to obtain the best results with the greatest economy and the minimum of human element. The layout of the machinery and every other detail of the plant was most carefully considered so as to save all lost motion. As an instance; the paper is delivered at one end of the building, goes through the machinery without any retrograde movement, to the other end of the building where complete copies of The Messenger of the Sacred Heart in mail sacks are loaded on our Post Office truck. Experts in the printing industry who have paid us a visit claim that the plant in general is the most perfect in every detail for periodical publication work that they have ever seen. The perfection of mechanical detail is due to the untiring study and supervision of Brother Claude J. Ramaz, S. J., for thirty years connected with the work of The Messenger of the Sacred Heart. It is due mainly to Brother Ramaz that we have the largest circulation of any Messenger of the Sacred Heart in the world.

There has been no difficulty as regards the labor problem. Our printers are paid more than the Union scale of wages and, contrary to the usual practice in city shops, are given legal and Catholic Church holidays with pay. A lunch room, hot and cold shower and work-room conditions unexcelled anywhere make our men contented and eager to remain. Our time schedule is so arranged that when The Messenger of the Sacred Heart is finished The League Leaflet printing begins, hence, our economical results.

Since 1907 we have circulated fully 25,000,000 (twenty-five million) pictures of the Sacred Heart of various sizes; some containing on the reverse The Promises of Our Lord; some containing the Morning Offering; others urging the Communion of Reparation, and more than 2,000,000 containing prayers for a Novena to the Sacred Heart. During the past ten years more than 1,000,000 large pictures to commemorate

the consecration of families to the Sacred Heart were also circulated.

About 7,000,000 folders explanatory of the Apostleship of Prayer, with membership application form attached, were distributed. Approximately 1,500,000 Certificates of Admission and 25,000,000 Badges of the Sacred Heart were spread during that period. It is estimated that 12,000,000 leaflets containing the Act of Consecration to the Sacred Heart composed by Leo XIII with Litany of the Sacred Heart were sent out, and about 60,000 Handbooks for Directors and Promoters.

In 1907, The Messenger of the Sacred Heart had a circulation of 28,000. Today it has 310,000. The number of League Leaflets issued at that time was 1,350,000; today it is 2,200,000. In 1908, the Almanac of the Sacred Heart had a circulation of 60,000; today it has 300,000.

Each year an average of 5,000 Diplomas are issued to new Promoters. New aggregations average from 250 to 300 a year.

About 20,000 booklets containing a brief explanation of the Apostleship of Prayer and how to organize and revive it in parishes were distributed to pastors throughout the United States within the past fifteen years.

THE CELEBRATION OF THE FEAST OF CORPUS CHRISTI IN THE MISSION OF ST. JOAKIM (Barnabee)

Among the ecclesiastical feasts of the year there is none that is celebrated with greater solemnity in the open air than that of Corpus Christi, so also there is no feast to which the Indians look forward more anxiously and attend in greater number than this feast. They always wish most earnestly to have this feast celebrated in their own mission. But this is impossible, because the missions are too numerous for one priest only, so I try to celebrate this feast at least in the principal missions.

This year I had the pleasure of celebrating it in four of them; viz: in the mission of St. Rose, among the

San Poil Indians. As very many Indians of several other tribes had gone to the San Poil Valley to catch salmon in the San Poil River the attendance at the services and especially at the procession was very great. This happened on the last Sunday of the month of May. I may remark by the way, that as it would be impossible to celebrate this feast in every mission on the day it falls, the Right Reverend Bishop of Spokane has given me the permission to celebrate it on other days whenever it is more convenient. After I had celebrated it in the San Poil Mission, the same feast was celebrated at the mission of St. Joseph, in the Spokane reservation, then at the mission of St. Joakim among the Skovelpea Indians, and finally at the Mission of St. Anne, on Kelly Hill, between the Columbia and the Kettle Rivers. The most solemn, however, of these services was the one celebrated at the St. Joakim Mission, commonly called "Barnabee" from an Indian chief, who lived not long ago not far from this mission. As the Feast of Corpus Christi is celebrated about in the same way in all the missions, I will describe only the one that took place at the Mission of St. Joakim.

The work of building this church was started some 27 or 28 years ago. When the writer came to Colville Mission some 24 years ago, he was put in charge of this mission. At that time the building was hardly fit for religious service. Hence, I very earnestly urged the Indians to make this building as fit and decent as possible for service. The Indian Chief, Barnabee, spoke to his people still more forcibly, and the people corresponded really well to our wishes both financially and by the way of work. The result was such that in a short time the church was finished and looked really fine. Since then the Feast of Corpus Christi has been celebrated in it almost every year. However, it has hardly ever been celebrated with such solemnity as this year.

As the Right Reverend Augustine F. Schinner, D. D., Bishop of Spokane, proposed to go to that mission to give confirmation on that feast day, his proposal was accepted at once and most gladly. Then I kindly asked Rev. Father W. Benn, Rector of the Scholasticate of Mt. St. Michael, near Hillyard, to allow a Father and some

scholastics to come to the mission and give me whatever help they could, for I certainly needed it. He kindly granted my request, and sent Father Frank Menager and four scholastics. Then I sent word to as many people as I could of the Colvillè reservation to come to the Mission of Barnabee for the Feast of Corpus Christi. The people corresponded to my invitation in a most satisfactory way.

A few days before the 19th of June, on which day the Feast of Corpus Christi occurred, I went to the Barnabee Mission to prepare everything for the great feast. There was very much to be done. A canopy was made and placed over the Statue of Sacred Heart, on the main altar with two long curtains nicely hanging from the canopy and bending on each side of the altar. A throne was prepared for the Rt. Rev. Bishop, and a gallery was made for the choir. Many natural flowers were placed on the altars, a new altar linen was put on the main and on the side altars; all the gold and white laces that were available were used in front of the three altars, so that they looked more beautiful than ever before. In the meantime the people were coming to the mission from almost every part of the reservation. Had you been there you would have seen wagons and buggies full of people and blankets, and not a few people riding on horseback after the old indian way. As there are some few old log cabins near the church, they were soon occupied to their full capacity. Moreover, quite a few tents and tepees were soon put up and fully occupied. As soon as the children, especially those who were to be confirmed, were at my disposal, I took them in the church and taught them as much catechism as I could, considering the short time that I had. Then confessions began and kept me busy till midnight. Thanks to two good men, who were attending to the people in the church, order was kept very well. Many, more than usual, came to confession. Early in the morning of the 19th I went again to the confessional and heard confessions until 7.30. Then I said Mass, during which I gave Holy Communion to a very large number. It was certainly most edifying to see that church crowded with people to its full capacity, and hear them praying so well together and then sing for a while and then approaching the communion rail and then lingering in the church as if they could not depart

from it. As soon as Mass was over I brought Holy Communion to the sick people, who could not come to the church. After I came back from giving Holy Communion to the sick, I was kept very busy making immediate preparations for the great service. In the meantime the Rt. Rev. Bishop, Father Menager and the Scholastics arrived at the mission. I at once told the Indian Chief, Little Alek, to call all the people to the church to meet the Bishop. The children came first. The boys were dressed with cassock and surplice and were told what to do in the procession. The girls wore a veil and a wreath, and carried flowers to scatter on the ground as the procession was going on. Everything being ready, the Rt. Rev. Bishop proceeded to the altar and then to the throne, and began the Pontifical Mass. It was probably the first time that such a Mass had been celebrated in this mission. The Gregorian Mass "De Angelis" was sung by a choir of men, women and girls, all indians. Considering the short time they had for practice, they did really well. Many non-Catholic people attended this service, and for some of them it was the first time that they had been inside a Catholic Church. In reference to this I may relate a fact about a non-Catholic man. Having been informed that a great catholic service was going to take place at the Barnabee Mission, moved more by curiosity than by anything else, he came to that church. At first he was afraid to enter, and for quite a while he watched from outside what was going on inside. A Catholic lady, who knew him, told him that he was welcome to enter the church, but he refused. After a while he got more courage, and went closer to the door of the church, but he did not dare to enter. Then getting more courage he finally went inside the church and watched everything that was going on during the mass and also heard the sermon of the Bishop. What impression he received I do not know, but I am sure that he thinks now quite differently from what he thought before.

As soon as the Mass was over, the Rt. Rev. Bishop preached a good practical sermon, gave the papal blessing and administered the sacrament of confirmation to several children. It was now time for the procession; unfortunately, the Bishop could not take part in it, as he was obliged to leave to keep an appointment. Hence, Father Menager had the honor of carrying the Blessed

Sacrament. Three altars had been prepared on the spacious ground about the church. They were very simple, consisting of an ordinary table covered with spotless linen. Each altar stood in a bower made of branches of trees, and decorated with the best blankets and silks and laces these poor Indians could supply. The ground in front of the altars was covered with blankets, whereupon the priest and his assistants might kneel. Ten or twelve cowboys, riding on horse back, accompanied the procession. From time to time they fired off their guns, as a salute to our Lord. Thus these simple-hearted and devout people went from altar to altar, some saying the Rosary, others singing hymns. At each altar benediction of the Blessed Sacrament was given, and at the close all stood up while one of the Indian chiefs delivered a fervent address to the people. After the singing of many hymns, and the ringing of bells, and the firing of rifles, all returned to the church, where the last benediction was given and a sermon delivered by the Father in charge of the mission. In his sermon he praised the simple-hearted indians for the faith and devotion to our Lord in the Blessed Sacrament, and exhorted them to be always loyal to Him and His one true church.

E. GRIVA, S. J.

RETREAT-HOUSES FOR LAYMEN IN EUROPE

The consoling letter of Our Holy Father, Pope Pius XI, published on July 25th, 1922, in which he warmly praises the Spiritual Exercises as an effective and *systematic* training in Catholic ideals of conduct, should result, not only in an increased attendance in all existing Houses, but it should also create a demand for the opening of new Retreat-centres in several parts of our vast country. It is, consequently, the duty of us all to exert ourselves to the utmost to bring about this desirable result so that men in all walks of life may be enabled to spend a few days in the beneficent atmosphere of a Retreat-House in order to reflect practically upon the serious obligations of a truly Christian life. In this way many splendid men who now grope and drift in their spiritual struggles will receive clear and systematic guidance and will become, not only models

of Catholic manhood, but valiant and disciplined defenders of Christian Civilization against the wild attacks of modern Radicals and Revolutionists.

The encouraging words of the Supreme Pontiff open a bright outlook for Laymen's Retreats in the immediate future and we must, in consequence, prepare to meet the demand, otherwise the field will be occupied by others, who will thus use the special spiritual weapons which have been entrusted to us. To accomplish this task successfully, it is of supreme moment that we learn from our Fathers in Europe what long experience has taught them with regard to the arranging and managing of such centres of spiritual life for Laymen. The following points, noticed during a brief visit to the Retreat-Centers in England, Northern France, Belgium and Austria, may, it is hoped, be of interest to some readers of the Woodstock Letters. Inasmuch as there are certain general lines, common to all Retreat-Houses, it has been thought best to dwell upon these features in this paper, leaving for the future a description of certain places which merit special attention.

I. *The Site.* Worthy of note, in the first place, is the extreme care which is taken to give the Retreat-House a proper local setting. The psychological effect which environment has upon heart and mind receives due consideration with the happiest results. In this choice two points are never lost sight of—1) a restful outlook and 2) a sufficient amount of level space where the Retreatants can walk with ease and comfort. Following these requirements any property that is without an outlook or that does not permit the needed physical exercise is deemed absolutely unfitted for the purpose. As a result of these prudential considerations, the surroundings of a Retreat-House are always inviting and frequently inspiring. Sometimes the outlook is over broad expanses of carefully-cultivated farms and fertile meadows; sometimes it is over the gleaming waters, either of a winding river or of a placid lake; sometimes, again, it is over long lines of majestic forest-trees, or as at Feldkrich and Innsbruck, the outlook is upon the lordly Alps, the motionless guardians of divine sublimity, or the view may extend over the restless sea, while the ear is lulled by the swish-swash of the waves against the shore. Even when placed in the suburb of a large city, as at Liege, in Belgium, it is really aston-

ishing what ingenuity is displayed in so arranging the walks, the trees, the vines, and the lawns as to result in what may be fitly called a perfect *rus in urbe*. The needed privacy and seclusion are secured by natural hedges or, where necessary, by walls or railings.

II. *The Chapel.* The centre of attraction in all European Retreat-Houses is, as it should be, the Chapel. This is always dignified, always devotional, and frequently, of a high degree of art. Gothic seems to be the prevailing style, though other styles are not excluded. There is wisdom in this selection, for Gothic, even in its simplest form, is symbolic of prayer. Its upward, pointed arches lift to thoughts of the world above, while its natural beauty and its graceful lines fitly represent the spirit of faith and the willing surrender of the soul to God's plans and to the whispers of grace. There is no need in this style to strive after effect by excessive coloring or by fantastic ornament.

The Chapels are usually large enough to accommodate two to three hundred persons. This provision is rendered necessary by the Reunions which form a pleasant feature of Retreat life in many parts of Europe. Lateral chapels furnish opportunities for the private masses of the priests engaged in this apostolic ministry. Individual prie-dieus, not pews, are favored. The advantage of these is that they may be spread out or placed together, according to the number of the Retreatants. It is impossible to conceive of anything more restful to the heart or more encouraging to a wearied soul than the calm and the devotional features of these beautiful chapels.

III. *The House.* European Retreat-Houses are usually simple in style but eminently suited for their purpose by a practical arrangement of Conference Halls and of private rooms. Each Retreatant has his own room and this feature is *rigidly* enforced. No one is received for a retreat unless he can be provided with a private room. It is obvious even to an outsider that this precaution is absolutely necessary for the fruit of a retreat. Where several occupy the same room, there are not only many personal discomforts, but there is an absence of that privacy which is absolutely needed for meditation and prayer. Moreover, where there are several persons in the same room, there will be a constant stream of gossipy stories, and conversation will

be prolonged to a late hour of the night. As a matter of fact, unless each Retreatant is provided with a private room, the social side will predominate and the spiritual exercises will be relegated to a very secondary position.

There are usually several Conference Halls in the Retreat-Houses, because sometimes various retreats, one, for example, of three days and another of four or five days, may be in progress at the same time. This is possible through the different Conference Halls, so that the Chapel is left free for Mass and Benediction, which all the groups can, on account of its spaciousness, attend in a body. This plan makes it also possible to hold at the same time different vocational retreats, for example, of lawyers and of doctors.

In the general layout care is taken to avoid all bends and corners, so that the Beadle or Regulator has a clear sweep of the entire length of the Corridor, a matter of prime importance when many very young students are making the Spiritual Exercises.

IV. *The Numbers.* While there is some variety of opinion among European Retreat-Masters as to the wisdom of holding retreats of one hundred or more men, there is absolute unanimity in the opinion that the best results are obtained when the band does not exceed fifty Retreatants. Great stress is placed upon the personal interview with the Retreat-Master, which is the way by which real direction is given to the Exercitant. Hence, every Retreatant is given an opportunity to have a quiet conference with the spiritual guide and to unfold to him his aspiration, his troubles, his difficulties and his dangers. It is very consoling to notice the beneficent results of such confidential talks and the spontaneous happiness they bring to the individuals. It is obvious that no Retreat-Master can grant such conference to more than fifty in the brief space of three or four days. In this manner a hold is secured upon the men that is always helpful and usually permanent.

V. *Silence.* We all know the insistence of spiritual writers upon the necessity and the advantages of silence during the days of Retreat. The great works of God are accomplished in silence. The voice of the Holy Spirit is heard, not at the crossways, nor in the marketplaces, but in the shrines of prayer and in the temples

of piety, where silence reigns supreme. In view of this well-established truth spiritual guides endeavor to place the Exercitants in an atmosphere of seclusion and of silence. However, the difficulty of obliging men, accustomed from morning to night to almost unbroken streams of conversation, to refrain entirely, even for a few days from speaking, is generally admitted by Directors of Laymen's Retreats, so that in very many Retreat Houses conversation is permitted, both after dinner and after supper, while, in a few places, it is also allowed for a short time after breakfast. The exact time, however, during which this relaxation is sanctioned is explicitly stated and all talking ceases the moment the bell is sounded. Transgressions of this rule are never tolerated and the Beadle has strict orders to send home immediately anyone who fails to comply with this regulation.

In spite of the difficulties, there are some Retreat-Houses in which absolute silence is rigidly kept and the entire time of the Spiritual Exercises is passed in that atmosphere of undisturbed reflection which is naturally conductive to the very best results.

VI. *Order of Time.* The following Order of Time observed at Mours, in France, will prove suggestive for our own Retreatants.

A. M.
6.00—Rise.
6.30—Morning Prayers in Chapel.
Points of Meditation.
Meditation in Private or in the Chapel.
7.30—Holy Mass.
Review of Meditation.
Free Time.
8.15—Breakfast.
Rosary.
Free Time.
10.00—Points of Meditation in Chapel.
Meditation in Private.
11.00—Review of Meditation—Writing of spiritual notes.
Visit to the Blessed Sacrament.
Free Time.
11.40—Examination of Conscience in Chapel.
12.00—Dinner.

P. M.
12.45—Recreation.
1.45—Way of the Cross.
Free Time.
3.00—Conference.
Free Time.
Visit to the Blessed Sacrament.
5.15—Points of Meditation in Chapel.
Meditation in Private.
6.15—Review of Meditation—Writing of spiritual notes and of resolutions.
Free Time.
6.45—Angelus.
7.00—Supper.
Recreation.
8.15—Night Prayers.
Short Instruction.
All retire.

VII. *The Meals.* While the Breakfast consists of the traditional slice of bread and a cup of coffee, the dinner and supper usually consist of one meat, two or three vegetables, salad and a simple dessert. Wine or beer is generally served both at dinner and at supper. The books read at meals are of the solid type and, as every one eats slowly, considerable matter is covered during the three or four days.

VIII. *The Offerings.* The offerings seem to us to be rather meagre, varying from fifteen to fifty francs. This sum is by no means sufficient to defray the expenses and the deficit is made up, either by benefactors or by the sale of the farm produce. Yet in spite of this struggle, it is remarkable what splendid properties have been secured for this movement, what well-equipped Chapels are to be found everywhere and what splendid libraries of spiritual books each House possesses.

In a future article I hope to give a short description of several Retreat-Houses which have special features and which, consequently furnish food for reflection upon many projects which, if introduced, might increase the usefulness of a citadel of spiritual strength to the country.

THOMAS J. GASSON, S. J.

CENTENARY OF THE GREGORIAN UNIVERSITY

Founded by Gregory XIII as an international *Collegium Romanum* under the direction of the Society, the Gregorian University has had something over three hundred years of life; but the regime of the original assignees was abruptly terminated in the hard times of the latter eighteenth century, and it was not until the year 1824, under Leo XII, that the Jesuits, in a sort of modest triumph, reentered the familiar and historic old walls. The hundred years succeeding this event came to full cycle on the 17th of May, 1924. Within the shadow of this date, that is to say on the 13th of May, fell the first ecclesiastical feast of the founder and most notable of many notable occupants of the University's chair of Controversy, Blessed Robert Bellarmine. Here, certainly, was too much of a coincidence not to have some effect on the celebration of the centenary; and so the programme was officially opened on the morning of Blessed Robert's feast with Solemn Pontifical Mass in the Church of St. Ignatius. At this Mass the Celebrant and Preacher was His Eminence, the Most Reverend Lord Cardinal Raphael Merry del Val, Archpriest of the Patriarchal Vatican Basilica.

To reconstruct the picture of this occasion, one had best turn to an enthusiastic but no less reliable Italian source. In the *Osservatore Romano,* issue of May 14, we find the following account: "It is no exaggeration to say that the centenary feast of the Pontifical Gregorian University had a brilliant inception yesterday morning; such is the plain truth. In fact, so brilliant was this first function of the programme that, although the others yet to come may equal it in splendor, they will certainly not be able to surpass it. A purple-clad Cardinal, encircled by a throng of bishops and prelates, representatives of all the educational institutes in Rome; nearly two thousand alumni of the University along with the entire student body; a large number of priests and religious of every grade; the Mass music under the direction of Raphael Casimiri; the sermon of His Eminence, the Celebrant, and the Blessing imparted by him in the name and by the authority of the

Pope; the significance of the celebration in the beautiful temple dedicated to the memory of the glorious founder of the Society of Jesus; the coincidence of the Feast of Blessed Bellarmine with that of the Roman College; an arrangement of programme perfect in every detail—these are not events to happen every day, even in Rome which still excels all the other cities of the world in the magnificence of its religious functions."

Judging from the details of the programme and the large number of high ecclesiastics who lent added significance to the occasion, the *Osservatore* has hardly exaggerated. In the procession of clergy accompanying His Eminence to the main altar were the following Monsignori in cope and mitre: de Huyn, Patriarch of Alexandria, Ridolfi, Archbishop of Irenopolis, Zonghi, Archbishop of Colossi, Cherubini, Archbishop of Nicosia, Marchetti-Selvaggiani, Archbishop of Seleucia, Cieplak, Archbishop of Acrida, Moretti, Archbishop of Laodicea, Pellizzo, Archbishop of Damiata, De La Porte, Bishop of Berisa, Iannsens, Bishop of Bethsaida, Mannaioli, Bishop of Pomario, Gariador, Abbott-General of the Cassinese Congregation of Primitive Observance, Smith, President of the Congregation of England, Noots, Abbott of the Premonstratensians, and one or two others of Greek and Ruthenian Congregations. In cope, chasuble, and tunic followed many prelates, priests and religious. His Eminence was assisted at the Holy Sacrifice by Monsignor Carinci, Rector of the Capranica College; the deacons were Monsignori de T. Serclaes, Rector of the Belgian College and de Fonseca, Rector of the Portuguese College; the subdeacons were Monsignori Hinsley, Rector of the English College, and Clapperton, Rector of the Scots' College; the masters of ceremony were the Pontifical *Cerimonieri*, Monsignori Grosso and Dante.

"After the Gospel," says the *Osservatore*, "during a solemn silence, came forward the majestic figure of the Celebrant, who in a sonorous voice that penetrated every corner, read the sermon of the occasion." We quote the following passages from this sermon as reported in full by the *Osservatore*:

"Leva in circuitu oculos tuos, et vide; omnes isti congregati sunt, venerunt tibi . . . Et videas filios filiorum, tuorum pacem super Israel." (Is. 49, 18; Ps. 127, 7).

These blithe words of invitation and presage, pronounced under the impulse of divine inspiration by the Prophet Isaias and

by the Psalmist raised to the vision of the glorious triumphs of the Church of Christ, seem to be singularly apposite to this morning's centenary celebration of the restoration of the Gregorian University to the deserving Society of Jesus. We can, therefore, in due measure apply them to the solemn events we are now celebrating in this majestic temple of St. Ignatius Loyola, under the shadow of the ancient Roman College.

For more than three centuries, through times of unmixed happiness, through other times of poignant grief, this Institute, founded by Pope Gregory XIII, and entrusted to the wise direction of the Fathers of the illustrious Society of Jesus, has been accomplishing its sublime mission. It has extended its beneficent work throughout the entire world. It has given to its innumerable children, of every race and nation, the treasure of true doctrine. It has prepared them to become, in their diverse fields, heralds of the Catholic Faith, cultured and exemplary priests, strong defenders of the Church, and faithful servants of the See of St. Peter.

Lift up thy eyes round about, o venerable and fertile Mother, lift up thy eyes round about, and see! All these are gathered together to praise thee for the benefit they have received. See the throng of eminent professors who have taught the beauties of divine truth to thousands upon thousands of eager young men. Behold, scattered throughout the nations, the vast multitude of thy pupils; some lowly workers in the mystic vineyard of the Lord, others skillful writers, others again strong bearers of the word of God, dauntless missionaries in far-off lands, zealous pastors of souls, eminent prelates and bishops. Above all, behold and rejoice at the spectacle of those heroes of Christian virtue, the Saints and the Martyrs, who, having gone forth from thy bosom, now bless thy name from the heights of heaven, and intercede for thee before the immaculate throne of God thrice sanctified.

It would be too difficult to mention all those who have adorned the Roman College and the Gregorian University during the last century of its existence, by the force of their intellect or lofty virtue, or have brought honor to the Church by their splendid achievements. However, it is incumbent upon us to mention one of these, one of the most eminent professors of this University, one whose virtue the Holy Father has only recently proclaimed heroic and whom He has thereby catalogued among the Blessed—Robert Bellarmine.

It was a happy thought to combine the celebration of this centenary with the feast of this superb champion of the Catholic Faith, yea, and to celebrate both in the very Church where the Doctor's sacred remains lie resting not very far away from the shrine of his angelic pupil, St. Aloysius Gonzaga. A scholar among the scholars of his day, Blessed Bellarmine is one of the rarer glories of the Roman College. Behold, in our own day,

his majestic figure rises before us crowned with new laurels, proving once more to the incredulous that revealed Faith, far from conflicting with true science, elevates it in a marvellous manner and that the Church of Christ embraces and rewards all those who, realizing the limitations of human wisdom, not only do not permit themselves to be blinded by foolish pride, but employ the gift which God gives them to proclaim the glory of divine wisdom and of eternal, immutable truth . . . .

The student who possesses the precious gift of Faith and submits to the infallible authority of the Church, may peacefully follow the necessary progress and daring investigations of human knowledge. And whenever the enemies of God, or those who do not know Him, accept some new hypothesis as an undeniable scientific discovery and declare that the Catholic must either renounce altogether or at least modify revealed doctrine and the teachings of the Church, he bides his time in unperturbed serenity, firm in the conviction that these new postulates will very soon be shorn of whatever at first sight seemed contrary to Faith, or if not, that they will soon be rejected by their own authors and increase the vast pile of false theories that tells the story of human research, like unto those ruins that skirt the highways of ancient Rome, as if to remind the traveller of the limitations of our intellects and the perishable nature of terrestrial things. Of such wise men spoke the Prophet Jeremias when he said: "Confusi sunt sapientes et perterriti et capti sunt; verbum enim Domini projecerunt et sapientia nulla est in eis." (8, 9).

Against the deadly heresies of his time Blessed Bellarmine was a fear-inspiring and undefeated champion; and we can say for certain that if God has wished to defer the definitive glorification of this valiant Paladin of the Catholic Church until our own day, He has done so in order, all the more effectually, to present him as an example for us to follow while combatting the errors, both old and new, that confront us today.

May new defenders of truth in every department of knowledge continue to arise. May these defenders, following in the footsteps of the great Master, Bl. Bellarmine, learn, like him, to rout error by might of intellect and depth of study. May they discover methods of presenting clearly the unchangeable, because ever true, doctrine of the Church of Christ, and at the same time learn to cooperate vigorously in the work of saving souls by their edifying example of virtue. Let them be learned men indeed, but above all let them be holy men: "qui ad justitiam erudiunt multos fulgebunt quasi stellae in perpetuas aeternitates."

And you, young students of the Pontifical Gregorian University, you who are preparing to take up the work which God has assigned, you who are the hope of the Church, remember that you are the heirs of a glorious past; remember that it devolves upon you to sustain the honor of our University; remember to

keep intact its best traditions. Without allowing yourselves to be carried away by the changing novelties and restless spirit of the age, apply yourselves in a special manner, with fervor and eagerness, to the acquirement of fundamental, philosophical and theological science, which will prevent you, with God's grace, from losing the right path and will guide you in the pursuit of your studies and in your struggle against the insiduous assaults of the enemies of our Faith. Most important of all, implore God for the wisdom of which He is the infinite source. Happy indeed will you be if you will be able to say with the Wise Man: "Optavi et datus est mihi sensus; et invocavi et venit in me spiritus sapientiae, et praeposui illam regnis et sedibus, et divitias nihil esse duxi in comparatione illius." (Sap. 7).

You, my dear young men, you are summoned to receive the unction of the eternal priesthood: "Vos autem sacerdotes Domini vocabimini," and you will have to fulfil a sublime apostolate: "vocationis caelestis participes." For so long a time have the regions been dried up, that you are invited to water them anew with the salutary waters of divine grace. Many are the intellectual and moral ruins brought on by the storms of error and vice; yours is the task of resurrecting and restoring the beauties of the kingdom of Christ. May it please God that in you will be fulfilled the word of the Holy Prophet: "Et aedificabunt deserta a saeculo et ruinas antiquas erigent et instaurabunt civitates desertas."

At the conclusion of the Mass, His Eminence gave the Papal Benediction. The University Hymn, composed by Father A. Casoli, S. J., was then sung by the students and alumni, and the programme for the morning came to an end. At 5.30 in the afternoon, Solemn Benediction of the Blessed Sacrament was given by His Eminence Cardinal Vincent Vannutelli, Bishop of Ostia and Palestrina and Dean of the Sacred College. The preacher on this occasion was Monsignor Lawrence Ianssens, Bishop of Bethsaida.

On the 15th, at 9.15 a. m., Solemn Mass for the souls of deceased benefactors, superiors and students of the University, was celebrated by Monsignor John M. Zonghi, Archbishop of Colossi. The absolution was given by His Eminence, Cardinal Anthony Vico, Bishop of Porto and St. Rufina. On the 17th, at 10.30 a. m., the faculty, students, and alumni of the University assembled in the Museo Lapidario for a solemn audience with His Holiness. Part of the programme on this occasion was a public examination in theology, Father D. Alfred Ancel of the French Seminary having to sustain his candidacy for a degree against their Eminences,

Cardinals Billot, Laurenti and Sincero. The visiting Gregorians and ecclesiastics were grouped to the right and left of a throne erected in the center of one of the longest halls. In the first rows sat His Paternity, Father Ledochowski, the Roman Provincial, Father Filograssi, the Rector of the University, Father Miccinelli, and the Fathers of the examining committee of the University: Huarte and Lazzarini, Professors of Dogma, and Fabri and Van Laak, Professors of Fundamental Theology. "The approach of the Holy Father," reports the *Osservatore*, "was announced by a chorus chanting Father Camattari's hymn, 'Oremus Pro Pontifice.' Intermingled with the singing was the rather clamorous applause of the tremendous gathering. It was an impressive moment. The Common Father of the Faithful passed through the long line of his favorites, smiling and blessing. Then having seated himself on the throne, Monsignor De Samper, his Majordomo, on the right, and Monsignor Cremonesi, his private almoner, on the left, he was approached by the General of the Society of Jesus, who read a devoted address. After this, the Candidate, Father Ancel, accompanied by the Rector of the University, prostrated himself at the feet of the Vicar of Christ to receive his blessing before undergoing his public examination, which is not as might be thought, a simple academic formality, but a thorough test on certain fundamental points of theological science.

"The first examiner," continues the *Osservatore*, "was his Eminence, Cardinal Billot, who questioned the candidate on the treatise of the Holy Eucharist, and more precisely on the 'esse Christi in Sacramento Eucharistiae' . . . Next in order came His Eminence, Cardinal Laurenti, who asked about thePrimacy of St. Peter and whether such Primacy was conferred directly by Christ on St. Peter or was not rather a later usurpation . . . The third and last examiner was His Eminence, Cardinal Sincero, who brought the discussion to bear on the Persons of the Blessed Trinity." The *Osservatore* adds that Father Ancel, who had completed his philosophy and theology courses at the Gregorian and had, consequently, explored all the secret paths of the Scholastic method, acquitted himself brilliantly, so that no one doubted for a moment about the results of the examination.

When the last round of applause died away, the Holy Father gave a short address.

"We find Ourselves," began His Holiness, "in a pleasant—we might say sublime—embarrassment experienced once before by Our great and glorious predecessor, Leo the Great, who observes that 'speech becomes difficult where its necessity is imposed'—words pertinent on this occasion, dearly beloved young men to whom in an especial and more affectionate manner Our remarks are addressed, seeing that you would not pardon Us were We to depart without a father's colloquy with his sons, with such sons.

"Our congratulations to you, beloved son, the champion of the day, a successful champion (here a burst of applause interrupted His Holiness) and successful against such opponents (renewed applause) the combined weight of whose authority, prestige of office, depth of learning, and skill in argument, might thoroughly have shaken an even firmer heart and mind. And We return thanks to your eminent objectors, who, to the labors in which they daily tender Us an assistance in the government of the Church, an assistance as indefatigable as precious, have kindly consented to add the present task in order to bring truth into clearer relief. We say this not to save them from any censures of the Holy Office (lively laughter) but to express what their generous cooperation on this pleasurable occasion of spiritual tournament suggests to Our heart. We call this a spiritual tournament because truly, beloved son, skilled as you are in the weapons of a good scholastic (weapons, thank God, still in honor among us and, with His aid, destined ever to be so), you have demonstrated the use of all of them according to the sure, sound, clear, steadfast rules of this spiritual combat, so replete with keen and elevating pleasure. This is Our first very much deserved remark.

"Our next remark pertains particularly to you, Supreme General of the worthy and glorious Company which is called by the name of Jesus, Name which embodies the meaning of the promises of which it is the divine compendium and presage. Having been pupils—as We have been so delicately reminded and as it is so sweet for Us to recall—having Ourselves been pupils of the Gregorian University, pupils under so very many Fathers of the admirable Company, We have always

with filial love followed its destinies, its vicissitudes, its glorious successes. Borne, through the secret ways of Divine Providence, by the hand of God to that office wherein We minister to the trials of all the Churches—We say all the Churches, because Our thought in union with the desire of the Divine Pastor is of one fold and one shepherd—it is with a new love, a new enthusiasm that We hail the centenary successes of the Company of Jesus, and repeat Our thanks for the magnificent work accomplished a short while ago by the Provincials of the same Company in order to assure the future destinies of the Gregorian, to illumine it still more with new glory, to enrich it still more with precious fruits.

"With all Our heart, therefore, We join in the satisfaction of all those who pause to look back over the glorious path of the hundred years just completed. Why is it that when certain moments arrive, when certain outstanding periods have been reached, the mind turns as by instinct to remember, turns to the celebration of anniversaries and above all of hundredth anniversaries? It is like the traveller who after completing the first stage of his journey, takes pleasurable mental count of it and draws therefrom a pledge for the part which yet remains. It is like the workman who, as the poet says, resting under the oak at eventide, enjoys and estimates his reward, finding it in the very work done and in the smile of the heavens and in the testimony of his inmost conscience to a duty faithfully performed. There is something of ineffable beauty in these centenary reflections. It is not merely a matter of arithmetic, of barren mathematics but rather, as another poet has said, mathematics which becomes poetry: it is an epic of sublime numbers.

"Consider, as everyone who has trodden your path can do (and blessed are you who are still advancing therein), consider the sum total of blessings stored up during one year of the Gregorian University's life. How much truth is brought to light, how much instruction in virtue, how many incitements to good, how many examples for imitation, how many holy words, how many wholesome resolutions in the course of one year only! We know the record, We have seen it with Our own eyes. Multiply this record by a hundred. It is a demonstration as easy as it is immediate, as simple as it is eloquent.

"And finally, when to this last century are added the others which preceded it extending all the way back to the lowly dwelling at the foot of the Capitol with its first modest enrollment of fourteen scholars . . . the spectacle looms truly gigantic before the imagination and becomes something supremely beautiful and consoling. At this sight, a word of thanksgiving, a *Te Deum* or an *Agimus tibi gratias* comes spontaneously from the heart to the lips. And (moreover) We see an increase and deepening in the joys of the journey thus far, We see the empty spaces becoming narrower with the increasing mass of truth and virtue, and We repeat the words of St. Augustine: '*dilatentur spatia charitatis, dilatentur spatia veritatis.*'

"It is therefore with keen joy and gratitude to God that We venture to think there ought to be added to the old halls of the Gregorian University a new building, larger and more stately, which may happily prelude a future not only worthy of such a past but likewise of such a present."

After touching on Bellarmine and Bobola as the two latest additions to the galaxy of the University's protectors, His Holiness concluded with his blessing; and here also the first event on the programme of the last day came to an end. The next and final event followed soon after in the form of an alumni banquet which was served in quite sumptuous fashion in the great hall of St. Martha. Here, amidst the Cardinals, Archbishops, Bishops and Prelates who had attended the audience with His Holiness, "eleven orators representing eleven nations" vied with one another in recalling memories and weaving praises of Alma Mater. Singled out among the speakers was the Bishop of Namur, Monsignor Heylen, whose address, as described by the *Osservatore*, was "splendido e commovente"; but perhaps the outstanding figure of the occasion was His Eminence, the well-known Cardinal Billot, who was mentioned frequently by all the speakers and received an ovation which clearly showed the profound impression left by him on several generations of students. Thus, concluded the *Osservatore*, "ended the centenary feast of the Gregorian University; but the memory of it will be cancelled never in the hearts of those who participated."

THE ATENEO SUMMER CAMP

ATENEO DE MANILA.

Dear Father Editor:—

About two weeks before we closed school, the Manila papers ran such headlines as 'First Students' Summer Training Camp of the Philippines; 'Ateneo Boys to Hike over the Baguio Mountains.' There was much talk about this new venture of the Ateneo, and much comment, favorable and otherwise. The idea of a Summer Camp was first put before the boys after their return from the Christmas holidays and we were very much disappointed at the response. Little enthusiasm was shown and that little soon died. We tried various methods to stir up the boys, but no noticeable results were obtained. We erected in a conspicuous place in the college a thermometer which was supposed to rise with the increased numbers of those going to the camp, but its rise was very small. It registered below freezing. A few brave ones gave in their names. What was the trouble? The boys in the states would be enthusiastic over the idea of spending two weeks in the mountains and of living the healthy outdoor life of a camp. But not so here. The Ateneo boys had responded wonderfully to all other activities we started, but in the case of the Summer Camp they were listless. We finally got at the root of the difficulty. One cadet officer expressed the trouble this way: "We do not know what a Summer Camp is. What shall we do there? Will there be drill all day long? What kind of chow shall we have? I think if a little pamphlet was printed telling the boys just what they are to expect and giving them something to show their parents, many of them would go to the camp."

The young officer's suggestion proved a good one. Father Byrne prepared a pamphlet of full information on the camp, the day's order of time, expenses, side attractions and an assurance that the boys would be well fed. They were convinced, and we left Manila on Monday, March 24th, the morning after the graduation, with one hundred and twenty-five cadets.

As the boys marched through the city dressed in

khaki and carrying real army rifles and bayonets and loaded down with hat boxes, blankets and bundles of clothes, they brought back old familiar World-War scenes around New York. We boarded the Baguio Express (one of the boys asked me after a few hours why they called it 'Express') at 8 a. m., and though the ride of 200 miles through the island of Luzon, from the beginning of the railroad to its end, was hot and dusty, still it had its redeeming features. The cadets were very happy (for all but six of them it was their first trip to Baguio, the beauty spot of the Philippines) and sang and joked and bought bananas and cocoanuts on the way. In almost every town we passed through, relatives of the boys were at the station, loaded down with all sorts of native fruits and home-made dainties and, as the train pulled out, one would judge from the embraces and handshakes and hurried words of advice that the boys were really off to fight a formidable enemy instead of going to enjoy two weeks vacation in the mountains.

We arrived at Bauang Sur at 4.15 the same afternoon, and after much delay and confusion all were packed into auto trucks owned by a very stubborn gentleman of color from Kentucky, and we started a most interesting trip up the famous Naguilian Trail to the spot where Camp Ateneo was located, five thousand feet above sea level, nestled among the pine-clad mountains which, according to some tourists I have met, rival the Alps for beauty. I said the trip was interesting and what made it so for us was the fact that we were with a crowd of boys who were experiencing for the first time in their lives the delightful sensation of being cold. As the ascent was gradual so was the sensation, but when we reached the top of the mountain the provident ones were bundled in sweaters while the others were huddled together in an effort to keep warm. To say the boys felt cold may sound like an exaggeration. For us it was merely cool, but the boys, natives of the lowlands and accustomed to its heat, felt a decided shock when they entered an area where the thermometer averaged 60 degrees during our stay and where it occasionally dropped down to 50 degrees during the night.

The last truck load of cadets under the care of Messrs. Hurley and Schoberg, arrived at the camp at eleven o'clock that night, three hours after the first

truck load had arrived, and due to the fact that all arrived after dark it was not until the next morning that we appreciated fully the beautiful site which the Senior instructor, an officer of the U. S. Army, with twenty years experience in the Philippine Islands, had selected for the camp. The twenty-six tents, arranged in two parallel rows with a fine parade ground between and with the officers' tents running at right angles and facing on the parade ground, had been pitched on the Camp John Hay Polo Field with another large grass-covered field adjoining for extended order drill, target practice and recreation. The city officials extended us all the privileges and installed electric lights, telephone and showers, even though the camp was about a mile and a half from the city. The Quarter Master Department of the U. S. Army loaned us all the necessary equipment, such as tents and utensils free of charge, and sold us all foodstuffs at cost and supplied us with two first-class cooks. Thanks to this kindness on the part of the Army and also to the courtesy extended us by the Manila R. R., the entire expense of the camp, including the trip from Manila to Baguio and return, almost 480 miles, laundry, medical aid, board and ammunition cost the boys only 31 pesos and 69 centavos, or in the U. S. currency about 15 dollars. Imagine giving 125 boys from New York two weeks summer camp in the Catskills for 15 dollars and you have some idea of the opportunity offered to the Ateneo Cadets.

First Call was blown every morning at 5.45. Assembly at six was followed by roll call, policing the camp and calesthenics. Mass was celebrated each morning by Father Bryne in the recreation tent. Breakfast followed and the two army instructors began the morning's work. One group would move off to the target range, while the other would sit around on the ground and listen for half an hour to a black board talk on some problem in extended order drill. After the talk these boys would set out to solve the problem in the neighboring hills. One morning the task assigned was to capture Camp Ateneo, but due to a clever defense of our own troops, Father Byrne and the rest of us were saved from being shipped off to Manila as 'prisoners of war.'

Without any doubt the most interesting feature of the camp for the boys was the target competition. Many of the cadets had never fired a shot in their lives and the

thrill they received when their turn came to fire a real army rifle was expressed most heartily in their own native words: Nako Mabuti! Considering the fact that many of the cadets were grade boys and inexperienced in the use of the rifle, the final average of the firing of all the cadets, 82%, was remarkable and according to one of the military instructors compared favorably with the record of the regular troops in Manila. The highest score which won the gold medal offered by Father Bryne, was 96 out of a possible hundred.

Apart from the regular order of the day which, of course meant hard work, there were some very amusing side lights on the camp. Perhaps the most amusing, at least when it was over, and which was featured in all the newspapers throughout the islands, was an incident that occurred about the second day of the camp. It was the privilege of the cadets to take a walk around Baguio after supper and to return for night prayers around the camp-fire before taps were blown at nine o'clock. This evening three of the cadets met a policeman who, I am sure either kissed the Blarney Stone himself or was the immediate descendant of one who had. He told these three unsuspecting lads that this very night, perhaps before midnight, Camp Ateneo was to be attacked by five fierce Igorrots who had gone 'juramentado.' Now 'juramentado' is a blood-curdling word to any one who has been in the Philippine Islands. The 'juramentado,' usually a non-Christian and almost always a Mohammedan Moro, sensing the approach of death feels it his silent duty to kill with his bolo as many Christians as possible and if successful he believes that he will go to the happy hunting grounds riding on a white horse. And, the boys thought to themselves, five 'juramentados' let loose among 125 cadets sleeping peacefully at midnight, surely they would go to heaven riding in a Hudson Super Six! They could not wait; they must hasten to tell their unsuspecting brothers. Breathless, they arrived and in less than radio-time the camp was all astir and all the cadets armed with bayonets and army rifles without any bullets, for if they had been given ammunition they would most likely have shot the black robed scholastics, thinking they were Igorrots. However, they were all determined to die fighting as their instructor had showed them on the blackboard that very morning. As luck would have it, the cadet

assigned as sentinel from 11 P. M. until 2 A. M., was the smallest boy in the camp, and when he heard of the proposed attack at mid-night and caught the whispered word 'juramentado' his blood curdled and he came to my tent, his eyes as big as saucers, saluted as well as his nervous hands would permit and whispered: "I don't want to be sentinel any more—I am afraid." Well, the little fellow was honest enough to admit it, the other cadets were more frightened than he was, and so we had a great task on our hands to restore peace and happiness in the camp. We telephoned the police headquarters and the Constabulary barracks, and assured that the story was only the joke of the policeman we called the boys together around the camp-fire and told them to go to sleep as the whole affair was only a joke. But like any crowd of boys , they said, "Oh, you are only telling us that so we shall not be afraid!" And the last state was worse than the first. Finally it was only by calling three heavily-armed Constabulary soldiers and having them walk up and down between the tents, that gradually the lights in the tents went out and by midnight all were dreaming of what they would have done if the 'juramentados' had come! The story spread like wild-fire through the islands and the cadets were very much ashamed that the people should know of their fright. The Mayor of Baguio punished the policeman, but we all felt like congratulating him on his sense of humor.

Another evening we were all sitting in the headquarters tent about ten o'clock. The cadets, after a hard day were sleeping peacefully. The camp fire was burning low. The sentinels were stepping a measured tread with fixed bayonets. The only other light burning was in the guard tent at the other end of the camp, where the corporal of the guard, the one responsible for the order of the camp, was to all appearances reading. Father Byrne's voice rose high as he related an interesting story to us, his silent listeners. Suddenly at the door of the tent appeared the corporal of the guard himself. He saluted very solemnly, looked straight at Father Byrne, ignoring the rest of us and said in strict military style: "Sir, Taps have been blown, all should be silent and in bed." The cadet saluted, turned on his heel and was gone. We sat and roared. The Rector of the Ateneo de Manila being ordered to bed by one

of his boys, there was nothing else left for him to do but obey.

The serving boy whom we brought with us from Manila proved to be a very fine addition to the camp. He served us at the table and innocently enough, caused many a laugh. The kitchen was at the other end of the camp, a long trip for a lazy boy, so our 'muchacho' tried all sorts of schemes whereby he could serve the meals in one trip only from the kitchen to our mess tent. Finally he decided that the best way to do was to bring everything in a bucket. One morning at breakfast he presented us with a large plate of cornstarch pudding. It seemed out of place so we asked him: "What is this you are bringing us?" To which our 'muchacho' replied with a solemn face: "That was the dessert for supper last night but it would not fit in the bucket so I am bringing it now."

The camp also had its serious side. The whole community of the city of Baguio, American and Filipino, Catholic as well as Protestant, were very much edified when on the two Sundays the cadets were in camp they attended the nine o'clock mass in the city. The Belgian Missionary, in charge of the splendid big church, reserved the left side of the main aisle for the boys, and on the first Sunday all the cadets, dressed in their white and blue uniforms, the colors of Our Lady, received Holy Communion together with the Knights of Columbus of Baguio. It was a very edifying sight and, as the Belgian Father told us afterwards, made a very deep and lasting impression on all who saw it.

When the end of the camp came all the cadets as well as ourselves were very sorry. The two weeks passed very happily and there were no accidents or serious sickness. All the boys increased in weight and the parents expressed great satisfaction with the camp, which after all proved a very successful experiment.

The Summer Camp served to strengthen our Faith in the Filipino boy. Like all other things we have tried with him, he has measured up wonderfully well. At the end of the camp both instructors, who had been in the training camps in the states, said the boys surprised them and that the camp compared favorably with any they had been in. And so we are consoled for even though the laborers are few over here, still the harvest

is great and the Summer Camp was only another proof that the Filipino boy is worthy of all the efforts we can exert in his behalf.

RAYMOND R. GOGGIN, S. J.

A REAL ONE HUNDRED PER CENT. AMERICAN CONVENTION

A gathering of some 2,500 persons everyone of whom could boast that they were genuine 100% Americans, but among whom there was no sign of hooded nighties, prowling antics, fiery crosses and fanatical appeals to hatred of fellowmen, convened in South Dakota during the second week of August.

The hundred per-centers were Catholic Sioux Indians of South Dakota, with delegates from the tribes of neighboring states. They met for their annual Congress at St. Francis on the Rosebud Reservation in the south central portion of the state. Every section of the state was represented as the delegates poured in, most of them by the old familiar wagon and team with the younger members of the family on horseback, forming long caravans that trailed out for a great distance on the highways and prairie trails. Others more prosperous came by autos. By Thursday evening a veritable city of tents had grown up around the large church and modern fire-proof cement school buildings of St. Francis Mission, which has stood as the keystone and center of the work of christianizing and civilizing the Sioux of the Rosebud Reservation for the past thirty-eight years.

There was something silent and solemn, something stoical and characteristically Indian that struck the onlooker and tourist as they moved among the long avenues of tents and saw at close range the simple, frugal and still somewhat primitive living habits of the Sioux. Each family had pitched its tent or tepee beside which their wagon, several saddles, harness, etc., were placed. In front of the tepee blazed a fire and a grate, and cooking utensils were ready for action. Within there were bedding, furs, perhaps a small trunk and a few necessary household articles. This is all the equipment needed by the modern Sioux for travel and camp-

ing. Their needs would all be cared for by appointed officers during these days.

Herders coralled and pastured and drove to water the immense number of horses (over 1,600) brought to the Congress. Their food would be distributed by their own commissary men, their meetings announced by the heralds, and their property and persons assured protection by their own 'Ogiligiles' or police. In a way it was a return to their own tribal life and government and the romantic and happy days of the buffalo hunts, feasts and powwows of 50 years ago.

But these Sioux plainsmen and warriors had not met for powwow and dance, but for sober council and determined action. A religious Congress, as they understood it, combines many of the features of the Mission given in city churches, or the retreats given religious and laymen, with the business affairs of the ordinary Convention of our Catholic societies. Their own native leaders, their catechists, their priests and missionaries were present, and all were to sit in council and discuss what was pertinent for their moral and spiritual well being.

The meetings of the Congress were held in a natural grove, well-shaded during the day and well-lighted at night.

The formal opening of the Congress took place on Thursday evening, when Jacob LaPointe, the Indian President, took the gavel and called the meeting to order. After a prayer and hymn the members present formed in a circle and passed and repassed until all had become acquainted and shaken hands. Some practical matters were next disposed of, a program for the next day determined on and announced, and the Congress dispersed, most of the Indians going to the Mission church, where 7 priests were kept busy until near midnight hearing their Confession in Sioux and English.

Friday morning at five o'clock the Indian heralds on horseback rode through the camp with the bugle cry 'akiktapo' and the announcement that Mass and a general Communion for all would begin at 5.30. As the Indians flocked to the church by hundreds it was a powerful and moving spectacle, particularly when one bore in mind that these people were the first generation

to whom the Faith and its practice had been given. Within the spacious Mission church, built entirely by Indian labor and Indian artisans, trained at the Mission school under the direction of a Jesuit lay brother, the fervent strains of prayers in Sioux were interspersed with the traditional hymns sung in their native tongue, and both rose to the vaulted columns and thrilled all hearts with the lessons of the value of the Holy Sacrifice. After the first and several other Masses had been said the Indians dispersed to their tents for breakfast.

At 9.00 A. M. Friday morning there was a Solemn High Mass 'Coram Episcopo,' the Ordinary of the Diocese, Rt. Rev. John J. Lawler, Bishop of Lead, S. D., assisting on the Bishop's throne with the Rev. Fr. Columban, O. S. B., of Sturgis, S. D., as assistant priest and Rev. Fr. O'Hara, of Rapid City, and Rev. Joseph Zimmerman, S. J., acting as assistant deacons. Rev. Bernard Horn, S. J., was Celebrant of the Mass, and Fr. Sylvester Eisenman, O.S.B., and Fr. H. Guergen, were Deacon and Sub-Deacon respectively. After the Mass Bishop Lawler administered the Sacrament of Confirmation to a class of 165 Indians.

Friday afternoon the business and discussion of the Congress got under way. Supt. James McGregor, acting head of the United States Indian Agency at Rosebud, S. D., gave an official welcome to all the delegates and visitors. A memorial service was next held for Leo Hawkman, who was appointed chairman of the meeting, but who had met an accidental death a few days previous. Several minor items were arranged, and then a beautiful Indian dress of buckskin, elaborately beaded and worked, was presented to two Sisters of the Blessed Sacrament, present at the Congress for their Foundress, Mother Katherine Drexel, of Cornwells, Pa. Mother Drexel has times innumerable proven herself the Good Samaritan of the Dakota Missions, and the two Jesuit Missions of St. Francis and Holy Rosary in particular owe almost their entire existence to the munificence of her father and her own additional gifts. Following the presentation Bishop Lawler gave a short address urging the Indians to profit spiritually from the Congress. He was followed by the Rt. Rev. Francis J. Beckmann, the newly consecrated Bishop of Lincoln, Nebraska, who made a fervent plea for a continued flowering of the missionary spirit of Faith and

zeal planted among the Sioux by their early and present day apostles. Special meetings of the catechists, the arrangement of classes for the next confirmation and other such matters consumed the rest of the time Friday.

Early Saturday morning the Indians were again in attendance in great numbers at the three early Masses, and hundreds received Holy Communion. When we consider that thirty-eight years ago the truths of our holy religion were practically unknown except to a few Indians, who had been baptized by Fr. DeSmet and visited by occasional itinerant missionaries, this flowering of Catholic practice and living Faith in the Holy Eucharist and the adoption of the practice of frequent Holy Communion has a special significance, and is a standing tribute to the work of the missionaries, the priests, brothers and sisters who have labored on the Dakota prairies to plant and nurture the germs of a living belief in the truths and mysteries of our holy religion.

A downpour of rain Saturday did not dampen the spirits of the Indians. They requested a Solemn High Mass at nine o'clock. This was sung by the Rev. Dr. Seuffert, D. D., Professor of Moral Theology and Rubrics at Mount St. Mary's Seminary, Cincinnati, Ohio, with Rev. Francis Ottmar, O. S. B., of Standing Rock Reservation, North Dakota, as Deacon, and Fr. Leonard Hohman, S. J., of St. Francis Mission, as Subdeacon. Father Henry Grothe, S. J., delivered the sermon. When the Mass was over the sun was shining and a moving picture operator was at hand to film many groups, scenes and some specially prepared acts. The film will be the property of the Bureau of Catholic Indian Missions, and will be shown throughout the country, and next year before the Holy Father during the Missionary Congress in Rome. Saturday evening four reels of moving pictures on the life of Christ were shown to all outdoors.

Great numbers were again in attendance at the early Masses Sunday morning, but the high point of the Congress was reached at 9.00 A. M., when Solemn Pontifical Mass was celebrated by the Rt. Rev. Francis J. Beckmann. A solemn procession of clerics, most of them students of Theology at the St. Louis University, and all the visiting clergy escorted the Bishop from the

Mission parlors to the sanctuary. There were 1,320 persons present by actual count within the church. The officers of the Mass were as follows: Celebrant, Rt. Rev. Francis J. Beckmann, Bishop of Lincoln; Deacon, Rev. John S. Woods, Bureau of Catholic Indian Missions, Washington, D. C.; Subdeacon, Rev. O. J. Moorman, S. J., Holy Rosary Mission, Pine Ridge, South Dakota; Assistant Priest, Rev. Aloys Hitta, O. S. B., Anadarko, Oklahoma; Deacons of Honor, Rev. Bernard Hoggebach, S. C. J., St. Paul's Mission, Marty, S. D.; Rev. Joseph Zimmerman, S. J., St. Francis; Chanters, Rev. Sylvester Eisenman, O. S. B., Marty, S. D., Rev. H. Guergen, Santee, Nebraska, Mr. Joseph Zuercher, S. J., St. Francis, Mr. George Warth, S. J., St. Francis; Master of Ceremonies, Mr. Joseph Luther, S. J., St. Francis.

The Gospel and Sermon of the Mass were given by the Rev. John S. Woods and interpreted to the Indians by Rev. Henry Grothe, S. J. The confirmation sermon after the Mass was delivered by Bishop Beckmann and interpreted by the Rev. Eugene Buechel, S. J. Bishop Beckmann drew examples from familiar images and told the Indians that just as their horses were branded with an indelible mark which stamped them as the exclusive property of the brand owner, so the Sacrament of Confirmation stamped them as the property of Christ and branded on their souls a mark that will shine with glory in heaven or burn with ignominy in hell. The singing of the Mass was beautifully rendered by a choir composed of the sisters of St. Francis, who teach in the Dakota Mission schools.

Solemn administration of the Sacrament of Confirmation followed the Bishop's talk. Well over a hundred were confirmed at this second administration of the sacrament, and it seemed that like the Gospel story of the wedding feast, the messengers and catechists had been sent into the highways and byways to gather the poor, the blind and the halt to fill the Lord's house. Quite a number of blind and crippled Indians were among the number confirmed. As the ceremony was just about over, the catechists found an old blind, crippled and infirm Indian woman who had never been confirmed and had been prepared at this time for the Sacrament. The last of those confirmed were returning to their places, as she was gotten into the aisle and

started forward supported by two catechists, Jacob Killson-Sight and Tom Little Ball. Her progress up the middle aisle was very slow and to some just a bit tired with the ceremonies, which had now lasted two and a half hours, the thought came that there might be little advantage in waiting for her to reach the altar, and that it would be best to defer her confirmation until another visit of the Bishop. With a glance he saw the condition of the poor woman and without a moments hesitation with quick sympathy and true benignity, rose from his chair and went down the aisle to the woman and confirmed her standing there. It was a touch of magnanimity and kindness that stamped the Bishop as a man of true apostolic charity.

The Sunday afternoon and evening sessions of the Congress were taken up with some lively discussions; the first of which was on the evil effects of peyote, a harmful drug bean imported from Mexico. Its addicts have formed a 'Peyote Church of Christ' with the use of the drug as the central sacrament and its resulting orgy of dreams, visions and wild ravings as part of their religious rites. Many of the Oklahoma Indians belong to the cult, and a few churches have been established in South Dakota. Mr. Robert High Eagle, of Allen, S. D., delivered a forceful and telling address against the use of the drug. His speech, like all the deliberations of the congress, was in Teton Sioux. Next followed a discussion of the merits of the New Bible History in Teton Sioux, a work which represents the fruits of five years of patient labor on the part of its author, the Rev. Eugene Buechel, S. J., a deep scholar of the Indian dialects. The book will do much toward bringing into the lives of the Sioux the familiar stories and powerful moral lessons of the Old and New Testaments. It follows somewhat in plan the standard Bible History used in parochial schools. The book was published by Joseph Berning Printing Co. of Cincinnati, Ohio, and Mr. Berning, the President of the firm and prominent in all Catholic activities in Cincinnati was present at the Congress. Mr. Berning delivered a stirring talk to the Indians on the work of the laity and the catechist in aiding the priests and missionaries. His speech was interpreted to the Indians sentence by sentence, and many crowded about

him afterwards to shake hands, and later he was voted an Indian title.

Indian gatherings are usually reported in the daily newspapers for the purpose of adopting into the tribe some distinguished man and conferring upon him an Indian name. The Congresses indulge in a little of this also. The first to receive due meed of honor on this occasion was one who has proven himself a devoted and powerful friend of the Catholic Red Man, and who, as executive head of the Board of Catholic Indian Missions, has their welfare deeply at heart, His Eminence, Patrick Cardinal Hayes. A resolution of thanks to the Holy Father expressing their gratitude for the elevation of their friend and patron to the Cardinalate was first adopted and forwarded to Rome through the Papal Delegate at Washington. Next a fitting name for the new Cardinal was desired, and after some deliberation, the title 'Wah-ah-wan-gla-kah Wan-kah-tu-yah,' meaning The Shepherd of High Rank, was voted Cardinal Hayes.

Bishop Beckmann's turn came next, and because of his leadership of the Catholic Students Mission Crusade, now numbering a half million Catholic-American students, the appropriate name 'Wambli Nah-wic-aki-cij-in was given him. The Rev. John S. Woods, of the Catholic Indian Bureau, who had been very active among the Indians all during the Congress, directing the filming of various groups and scenes, and acquainting himself with the needs of many of the chapels and districts, was next proposed as a candidate for an Indian name, and with an eye single to the fitness of things the appellation 'Maza Nion' (Live Wire) was bestowed upon the zealous little priest. The Rev. H. Guergen of Santee, Nebraska, who is pastor of a number of Winnebago Indians, came next and his name in the councils of the braves in the future will be the same as that of a former zealous pioneer Missionary of the Sioux (Fr. Henry Westropp, S. J.) 'Hinhan Ciqala' meaning 'Little Owl,' a distinct compliment to the Father's discretion and prudence. Finally Mr. Berning, because of his devoted interest and the pains he had taken in getting the new Bible History ready for the Congress, and because of his forceful talk, was voted the name 'Wotanin Waste-oyaka,' 'The Giver of Good News.' Solemn Benediction with Rt. Rev. Bishop Beckmann, Fr. Sylvester and Fr.

Florentine Digmann, S. J., Superior of St. Francis Mission, as the ministers closed the religious services of the day.

Bishop Beckmann took an affectionate leave of the Indians Monday morning. The men presented him with a generous purse, considering their means. The Bishop refused at first, but finally took it and distributed it among the catechists in recognition of their sacrifices made during the days of the Congress. The women presented the Bishop with several articles of Indian art, consisting chiefly of several pairs of sandals elaborately beaded, and which it is hoped with a few rubrical changes may be used occasionally as his Pontifical sandals. Other articles the Bishop announced would be forwarded to the home of the Catholic Students Mission Crusade, for the Museum.

By early Monday afternoon half the city of tents had disappeared, and many of the Indians were journeying homeward to their farms and crops. A few minor items of business were settled, mainly those relating to the entrance of Missionary priests speaking the Sioux language at stated times into parishes ministered to by new pastors unfamiliar with the language. A committee consisting of the Rev. Eugene Buechel, S. J., Jacob LaPointe, George Whirlwind Soldier, the latter two President and Vice-President of the Congress, and William Randall, veteran catechist of Pine Ridge, and Andrew Night Pipe of Okreek, was appointed to visit the Crow Creek Congress to be held in eastern South Dakota the latter part of August and ask them to send delegates to the Consolidated State Congress in future years.

The entire Congress was financed by the voluntary contributions of the Indians. Food and rations consisting of meat, vegetables, coffee, dried fruit, etc., were distributed to each tent and family daily. Over 1,600 horses were kept in a common pasture. All the details of the Indians' life during the four days of the Congress were regulated by a sort of common tribal law and custom, that was touched at once with the simple romantic traits of the old buffalo hunt days, and now leavened with the charity, trust and peace they have found in the Gospel of Christ. At the end of the Congress a sum of money that was left over was voted by the Indians to various charities and chapels and churches, and a small

sum was given to a number of delegates and speakers who came a great distance and whose expenses had been considerable.

The dominant lesson that will remain in the minds of all, Indian and White, who witnessed the proceedings of the four days of the Congress is the most sacramental and deeply spiritual character which pervaded it. From early dawn when the heralds summoned them to Mass and Holy Communion, while priests in stole and surplice moved along the avenues of tents to administer the Sacraments to the sick and feeble, on through the day while the sober faces of the men were set in earnest thought and animated discussion, and the women with modest mien listened or quietly prepared the family meals, and the children amused themselves with familiar games on the Mission playgrounds, until close onto midnight when the 'Ogiligilies' reported that all was well and the last lingering penitent had left the Confessional in the Mission Church, there was a conviction that in this atmosphere things of another and higher world were being attended to and effectually accomplished.

The Catholic Sioux Indian Congress of South Dakota was a distinct success in 1924. The 1925 Congress will meet at Wakpala, South Dakota, on the Cheyenne River Reservation, a district ministered to by the Benedictine Fathers.

J. A. L. S. J.

A SCOTTISH RETREAT HOUSE

Dear Father Editor:

Retreats for laymen is a work which the Society has very much at heart. Such retreats are calculated to be of immense profit in the sanctification of souls. The retreat movement in France has made progress and the movement in the American provinces has grown in importance and magnitude ever since the magnificent start made by the lamented Father Shealy. The English province has in the island of Britain, four houses of retreat, at Osterley, at Rainhill in Lancashire, at Stamford Hill in London, at Bothwell, Scotland. I have been staying for a couple of weeks of my summer vacation

from Cambridge, at the retreat house in Bothwell, at the kind invitation of the superior Father Charles Cooksey, S. J., and I thought your readers might be interested to know something about it. This is a place worth knowing about, both on account of the excellent retreat work that is being done here, and also on account of the many historical events which are associated with the localities here.

A common enough impression which Americans have of Scotland is, that that bonny land is a place where there are very many Protestants, Presbyterians for the most part, and very few Catholics, and that all is quite bleak and cold. The country is very mountainous, of course, but at least in the parts around Bothwell they are scarcely to be called bleak, for they are covered thick with verdure and delight the eye of the lover of nature. As for the cold, well "that is something else again." American tourists find it cold here always. The height of summer sees no straw hats on the native heads, and visitors from other climes with such a headpiece are a passing show. Wool can be comfortably worn at all seasons of the year. Future generations are being cared for in this regard, as one recognizes from the hills lively roaming sheep, whose sides hang heavy with wool. The Presbyterian Church is the established Kirk of Scotland and so one naturally connects Presbyterianism and Scotland. The impression that there are very few Catholics in Scotland was certainly not a true one in very early times; then, that impression was justified by the facts, when the Protestant Reformation persecuted, exiled, slew; now the impression is wrong again. The Catholics are gaining in numbers all the time, and these Scottish Catholics are a zealous lot. Note that I write Scottish and not Scotch. I am told that this is correct. The adjective is always Scottish, except when you wish to modify the noun whiskey, when you must write Scotch. This may be only a point for purists. However, it is almost universally observed in Scotland, though I haven't noticed that in England they are so careful of the distinction, though to be sure, there is the London, Midland and Scottish Railway. Bothwell is about ten miles distance to the eastward of Glasgow. About sixteen miles to the westward of Glasgow, easily reached from Bothwell by railroad, is the town of Dumbarton. It is one of the places where St.

Patrick was born, for Patrick, like Homer, bears the distinction of having many cities claim him for a native. The tradition in Patrick's case, seems to meet local substantiation in the fact that a village near Dumbarton has the name of Kilpatrick.

Be that as it may, the Irish Catholics seem to be very numerous hereabouts, if one judges correctly by the names one hears. I was supplying for a few days at a place called Tarbrax, perched high on wind-swept hills. The altar boys, learning I was from America, wished to know about the Boston Tea Party. Of all things! Were the rascals ironical? At any rate we became friends. It is to be noted that in saying mass here you need never want a server. At an ordinary week-day mass you may have as many as six or even more. When I was leaving Tarbrax a group of altar boys presented me a picture of the church, and this autograph on the back. This is the harvest of names, just as written: Patrick McFarlane, John P. O'Connor, Pat Murphy, Rodger Boyle, Martin Hughes, Michael Gilrain, John Gallagher, William Tague. This is Scotland, not Ireland. These lads said they were Scottish, only they put a peculiar 'o' sound there which I cannot write nor even reproduce aloud. Tarbrax is about 17 miles from Bothwell. The church is St. Magdalen's, and is only about two years old. There was a pre-reformation church at Tarbrax of the same name.

At Wishaw, nearer to Tarbrax, is a church of St. Ignatius Loyola, and at Carfin, also near Bothwell, is a church of St. Francis Xavier. Carfin is rapidly becoming famous for its grotto. On Rosary Sunday, 1922, a picturesque grotto of Our Lady of Lourdes was opened there. The work was done entirely by the miners of the district, and they did it gratis for Our Blessed Mother's honor. I visited the place on two different occasions. Each time a crowd of people were praying, deep in devotion, at the shrine. They are poor folks, almost without exception, these Catholics round about. The men work mostly in the mines, which are abundant in this part of Scotland. The palace of the Duke of Hamilton, two miles from Bothwell, is in process of destruction owing to the fact that the ground on which it stood was sinking, because of the mining on adjacent ground. Harry Lauder was a miner at Hamilton.

It would seem that the largest number of men who

make retreats at Bothwell, come from among the miners and colliers. During the week, if you came upon a group of miners, you would see a crowd of men, with raiment old and worn and dirty, with hands and face covered black from the soot and smoke and coal of the mines. But when they show up for the retreat they are marvellously changed, all bright and polished. I have been informed that many purchase new suits for the occasion. Indeed, it is an event in their lives, a thing they have looked forward to. For, you see, each parish organizes a retreat for its men. The whole thing is somewhat new and the novelty makes some of the men a bit afraid of what is before them. That all fear is banished by the end of the retreat is evident from the cheery gayety with which they say good bye, their fervent promise to return sometime for another retreat, the fact that they do return, bringing a newcomer with them. But of course, it is not only to the miners that St. Kentigern's Craighead Retreat House, (so is the place called) makes its appeal. Individuals of any rank, trade, profession, walk in life may come to Craighead for a retreat, but the organized body of men coming in a group is the sort of thing Craighead seems to be out for, and already there have been such organized retreats of University students, and of members of the third order of St. Dominic. The retreatants arrive on a Saturday and stay over till Sunday evening. Here is the program of the day of retreat:

A. M.
7.00 Rise.
7.30 Mass.
8.15 Breakfast.
9.40 Meditation.
11.30 Meditation.
12.45 Visit to the Blessed Sacrament.

P. M.
1.00 Dinner.
2.00 Stations of the Cross on the hillsides (if fine).
2.30 Rosary in the Chapel.
3.00 Conference.
4.30 Visit to the Blessed Sacrament.
4.45 Tea.
6.30 Meditation.
7.30 Supper.
9.00 Benediction and Meditation.

Assisting Fr. Cooksey in the work of giving retreats is Fr. P. J. Chandlery, of Fasti Breviores fame, and the author of "Pilgrim Walks in Rome" and "Mary's Praise on Every Tongue." He is at present working on a History of the Tower of London from a Catholic point of view, which will be published shortly. He hears confessions in English, French and Italian. He had been one of the secretaries to the Jesuit General in Fiesole, and Rome. In his seventy-ninth year he is still gloriously going. The fathers are aided in their tasks by Brother Redmond, who receives the retreatants and looks after their temporal needs during the time they are here. There is reading at meal times, and one thing that is always read is the story of the Ten Commandments from the Book of Exodus.

The retreatants have cubicles assigned to them. There are three partitions in larger rooms. The house is taxed to the limit for space when bigger groups arrive. Recently the record number of retreatants reached 62. Of the success of Craighead there can be now no doubt. But the work has met with difficulties, and one is inclined to say, of course. It seems to be God's way that great work for Him must meet with obstacles. Of opposition to the retreat work itself, my only knowledge comes from hints. The hints were charitably stated, intruding only as necessary incidents when I was seeking to learn about the work here. But a critical atmosphere makes good things thrive. And Craighead may be said to be thriving. Its darkest hour came two or three years ago when war, coal strikes, railway strikes, unemployment, made it hard for men to pay even the small amount usually offered at a retreat. The future of the retreat work was dubious. At that time, the Archbishop of Glasgow, the Most Rev. Donald McIntosh, wrote in sorrow: "I am very sorry to learn that the good work which has been going on in Craighead House is in danger of coming to an end." And he added with fervor: "One of the chief agencies for the welfare of Catholics in the Archdiocese—and of society in general—on which I counted when my present responsibility was put upon me was precisely work like that which Craighead House has been carrying out." And he ended his statement with emphasis: "The entire cessation of the work of retreats cannot and will not be contemplated." So cheerful sacrifice, refusing

to be discouraged, carried the day and won. His grace wrote recently to Father Cooksey: "I look to those retreats as the chief means of keeping our people faithful and happy in their Catholic life."

The retreat movement needs but to be known to be appreciated and valued. Fr. Cooksey, who is nothing if not enterprising unless it is energetic—and more truly he is both—edits a little Retreat Magazine, which tells of the retreat work for men at Craighead, and for women at Marie Reparatrice House, Ferry Road, Edinburgh, and at the convent of Our Lady of Peace, a retreat house opened lately by the Helpers of the Holy Souls, in Glasgow.

At the foot of the hill on which stands Craighead House, there is a bridge over the Clyde; the famous Bothwell Brig. Beside the bridge a granite monument commemorates the Covenanters who fought here. In Craighead House, itself, or at least, in the original portion of it, it is said that Walter Scott lived while writing parts of "Old Mortality." The place is called in the novel 'Fairy Knowe.' Many of the scenes in the novel are laid in the immediate neighborhood. Not far away, finely situated on the Clyde is the old historic Bothwell Castle, picturesque in its ruins, while directly opposite, on the other bank, Blantyre Priory shows its ruins. Dorothy Wadsworth, who once visited the place with her brother William and Coleridge, writes: "It can scarcely be conceived what a grace the castle and Priory impart to each other, the river Clyde flows on smooth and unruffled below, seeming to my thoughts more in harmony with the sober and stately images of former times than if it had roared over a rocky channel forcing its sound upon the ear."

CAROL L. BERNHARDT, S. J.

RETREATS IN THE MALAY PENINSULA

Running down South-east from Siam, the Malay Peninsula, 500 miles long by 40 broad, consists of three settlements directly under British rule, five non-federated states under native sultans and British supremicy' and four federated states similarly constituted. This oval-shaped land is rich and beautiful, the first in the

world for the production of rubber. It is mountainous, with peaks of more than 7,000 feet, well-watered, and abounding in forests, which shelter a multitudinous fauna of brilliantly-colored birds and beasts of all kinds, including the elephant, the orang-outang and rhinoceros. The tiger is especially famous, as people know to their cost. For so large and rich a country, the population is not very great, being about three and a half million. The Chinese are the most numerous—about one million. Next the Malays, all Mohammedan, 740,000; and after them the chief element is the Indian, a very large number, mostly Tamils, from the south of India, who often return to their native country. In the Island of Singapore, which extends beyond the capitol, there are 315,000 Chinese, 54,000 Malays, 32,000 Indians. Many of the largest mines, estates and steamship companies belong to the Chinese. In Singapore they have palatial residences, one at least much more imposing than the White House at Washington. Singapore City, picturesque with its many hills, has a population of nearly 400,000. It is one of the largest ports in the world, the shipping of all kinds extending by the water front for some five miles. The port is really a roadstead, but protected by islands. Railways traverse the whole country, and there is abundant communication by water all along the coast.

Ecclesiastically the Peninsula constitutes the diocese of Malacca. It is served by the priests of the Paris Foreign Missions, the boys' schools being taught by the Christian Brothers; the girls by the nuns of the Sainte Enfance, or Holy Childhood. These two teaching communities have each a large school, attended by from 600 to 1,600 pupils in each of the seven chief cities, and several fine schools in less important places. In Singapore the Brothers have 1,600 boys, in part pagan, but with 1,000 Catholics. The Sisters have 1,000 girls, mostly Catholic, and in large part orphans. The white population of Singapore is very small—about 5,000; on the streets the multitudinous wayfarers are nearly all oriental. As the city is bereft of sidewalks, there is little pleasure for the pedestrian, especially late in the evenings, by reason of the fierce and insolent array of motor vehicles, with their demon eyes.

The chief Christian body are the Catholics, numbering in all 44,500. The largest number are Chinese.

After them come many Indians, but there are relatively few converts of the Mohammedan Malays. On the contrary, the movement of conversions amongst the Chinese is remarkable. Their chief church in Singapore has about 2,000 members; the second, 1,500; and there are two other Chinese churches in the neighborhood. The Tamils have in the city a large church of 1,500. The Catholics of the Portuguese jurisdiction have a superb church, with perhaps 2,000 people, and near it a convent and school. But there are many other descendants of the original Catholics of the days of Portuguese dominion, who, through the long years and despite the Dutch persecution, have kept and loved the faith. They resemble much our Catholic population in the Mission of Bombay.

On account of the growth of English in the present school generation, the teachers are zealous for retreats for their scholars. Their requests to Burma, India, and the Philippine Islands are often unavailing. Father Byrne found it hard to spare any one from the Ateneo; but at last I had the honor of being allowed to come. In his provident kindness, he wished me to have a companion in the Redemptorist Superior, Father Doyle, who was about to give retreats to the Christian Brothers. So we started together on the gigantic President Adams. It was a rainy morning. The liner quickened her pace over the grey-green bay, thin-veiled with mist. One shadowy sail appeared in the distance and all the rest was waste of waters. Soon loomed up the phantom mountains of Mariveles; we passed the guardian port of Coregidor and were out on the China Sea, beyond the vision and the hail of the drowsy Philippines. There was a cosmopolitan company on board, Spanish and Portuguese, English and Belgian, but mostly American, with a few celestial people from China in the steerage. We arranged for Mass on Sunday, which was duly announced by Mr. Bulger, the Catholic first officer. All those of our faith, or nearly all, attended, except the Filipino sailors; of these we knew nothing until afterwards. The sea was rough, and there was windy rain for the four days, but on Wednesday, July 30th, the eve of St. Ignatius, a long low coast appeared to our right, a white sail flashed by the blue shore, and the stately lighthouse of Singapore announced the capitol city. There was no known face to welcome us, but

we found our way to the "French Convent" and to friends.

I found I had nine free days before the first retreat, so I went on with Father Doyle on the night train to the capitol of the Federated States, the new and beautiful city of Kuala Lumpur, where we had a warm welcome from the Brothers and celebrated the Feast of St. Ignatius. In the early afternoon I went by train through the rubber forest to Malacca to begin a retreat for children. Here I was on the footsteps of St. Francis Xavier. Almost immediately I went up to visit his shrine. The city of Malacca, like most Portuguese cities in their far conquests, is beautifully situated where the shore curves into the sea. From the town rises a hill on and around which was constructed one of the strongest and fairest ports ever erected in their colonies by the adventurous *Conquistadors.* On the summit was erected the stately and massive Church of Our Lady of the Annunciation. It is long since roofless, but otherwise intact. The sanctuary, still vaulted over, was covered with three or four feet of earth by the Dutch for the use of cannon, and where the altar stood an opening was made for firing. On the epistle side, five or six feet from the altar, is a brass tablet telling that the Apostle of the Far East was buried beneath. It is the dream and the hope of the present parish priest, the devoted Father Francois, to have the accumulated earth removed, in order to find the foundations of the altar and the tomb of the Saint. He plucked from the wall a few delicate fern sprays, which will remain forever green, at least in memory. At the foot of the hill is the parish church of St. Francis Xavier. Here I had the happiness of preaching on Sunday to a large congregation, mostly of native people. As I was coming back to the church from Mass at the convent, I was surprised at the holy clamour within; it was the vehement preaching of the Chinese catechist. No wonder there are converts.

Father Francois has a chapel or two in other parts of the city, and a beautiful church some miles away for his Chinese colony in a mission rubber plantation, the grounds on which were given free by the government. Besides there is a large Portuguese church, with one or two chapels. There are Portuguese nuns who have

a school, and the French nuns, who have their own multitude of pupils and orphans. The Holy Communions every day in this convent school, as in all others in the Pennisula, are legion. The Catholics are perhaps 4,000 out of the general population of 31,000. It is a quiet pagan town, orderly and respectful, well-housed, and without any sign of poverty. Although admirably situated on the narrowest part of the straits and toward the middle, it never prospered much from the days of St. Francis, still less under the Dutch than under the Portuguese. Perhaps better so.

The official *Guide*, published at the Methodist printing house, Singapore, to commemorate the centenary of the British occupation of Malacca, March 17th, 1824, says:

"After palace intrigues of the Malay rajah (who was an invader), after murder and sudden deaths and degenerate tyranny, came the Portuguese, in an entire different spirit from the English and Dutch adventurers—not as traders, but as Crusaders. It was one more stage of the great struggle against the Moors—Mohammedans, so-called here by the Christian Portuguese. They deliberately planned to cut off and divert to the Cape route of da Gama, the main source of strength of the Mediterranean Kalifates; that is, the Eastern trade through the Red Sea to Cairo. Albuquerque, on St. Jame's Day, A. D. 1511, Patron of Portugal, attacked Malacca, and after a fierce fight captured it the next day. The names of the chief officers are borne still in Malacca by their descendants (or converts), who have kept the faith and a modified form of their language ever since. These are trusted employees in all departments of the government service."

There were only 800 Portuguese soldiers at the taking of Malacca, of whom many fell in the determined siege. The domination of their flag lasted 130 years; then, when Portugal was drained of men and treasure to maintain her immense colonies, the Dutch fleets began to make her navigation difficult, but were unable to take Malacca for 40 years. In 1606 a great Dutch fleet was fiercely beaten off, but in 1640 came the combined Dutch and natives. After a heroic defense, and reduced by bombardment and starvation, only 200 Portuguese and 500 Eurasians surviving, the defenders after fourteen month's siege surrendered in 1541 under promise of safe conduct. Meanwhile the population had fallen from 20,000 to 3,000, the Dutch having lost 1,500 dead. These last held sway for 150 years and surrendered to the British in 1795. Their old Stadt

House is still occupied by government officials; while an old gate, portion of the bastion of Santiago, remains of the mighty fortress. Referring to the inscription on it, the official *Guide* remarks:

"From this stone the reader will learn the wonderful power of the Jesuit Society, and of the daring of its missionaries who carried the gospel to the ends of the earth in those early days We may add that in the church a large slab on the floor covers the remains of "Bishop Peter, S. J., second Bishop of Japan."

This favored ground of Malacca was trodden by the sacred feet of St. Francis Xavier; as, bell in hand, he gathered the children for catechism. Here he uttered his prophecies and performed his miracles. Here, apparently dawned for him the vision of Japan, at the baptism of a Japanese. With him the Saint embarked from Malacca for Japan on June 24th, 1549, and landed in the large island of Kagoshina on the 15th of August. China was suggested to him by Japanese admiration of it. He returned to Malacca and Goa to prepare for the embassy to China. While waiting to reach Canton, he died on the island of Sancian, whence his body, exhumed on February 17th, 1553, was taken to Malacca. On opening his grave on August 15th, his sacred body was found intact, and put in a beautiful coffin. In December, 1553, it was transported to Goa, after having reposed in Malacca, in the church of the Annunication, for the greater part of the year.

In the diocese of Malacca there are 85 churches or chapels, 33 French priests and 3 native, a seminary and a preparatory seminary. There are 60 Christian Brothers and 179 nuns of the Holy Childhood. In 1923 there were 40 adult non-Catholic Christian converts and 2,000 adult pagans. There were nearly 2,000 children of Christian parents baptised in the year. There are as many as 1,241 foundlings brought to the convent of Singapore in a year, sometimes 6 in one day. Of these about 600 die annually. The schools in the entire mission number 58, with 1,100 pupils. Three of my retreats were for convent children, and five for the benefit of the 179 nuns. This took me through almost the entire Malay Peninsula.

D. LYNCH, S. J.

A MISSION EXCURSION.

The annual commencement of the Ateneo took place on Sunday, the 23rd of March. The same evening, after closing the manual and locking the laboratory, I was asked to give the Cathedral Mission in Hongkong. Only a week remained before the date set for sailing and that was well filled up with preparations for the Catholic Women's Club retreat. A very representative number attended the triduum of exercises held on the 27th, 28th and 29th, and approached the Holy Table on Sunday, the 30th of March.

On consulting the Ship Calendar it was found that the only vessel reaching Hongkong in keeping with my schedule was the British steamer, "Tean," a freighter, and so we signed on, though not without some misgivings. It was the season of the north-east monsoon and consequently the China Sea was a little rough. The good "Tean" rolled and pitched for 42 hours, and at the end of the third day we saw the finish of what is a regular 36 hour run from Manila.

As one enters the harbor of Hongkong his eyes first rest on the mountain that rises in impressive grandeur above the island city and the waters of the China Sea, and then on the typical scenes that rush in upon him from the life in the harbor. There are merchantmen at anchor from all over the wide world; there are fleets of junks and swarms of "sampans"; there are the crude scows of the fisher folk that crawl along under the convulsive pushing of Chinese women with babies strapped to their backs while their husbands serenely look on. We tied up to a floating buoy and bartered with the Chinese for a low price to bring us ashore.

One of the Italian Missionary Fathers from the Cathedral and a faithful Irish layman met me at the Public Wharf. After an exchange of hearty greetings following a warm welcome, we were carried in coolie chairs up the steep streets to Caine Road which brought us full upon a magnificent Gothic structure, the Cathedral of the Immaculate Conception.

I was there but an hour when asked to read the prayers for the devotion of the Way of the Cross, assisted by three Chinese altar boys. According to custom, the reading was in English, the responses of the choir in Latin, and the answers of the altar boys in Chinese. But surely Almighty God understood it all.

Shortly after the services I met Rev. T. M. Spada, Pro-Vicar Apostolic, and immediately a schedule of time was drawn up. The first assignment was to give a three days' retreat to the higher classes of the Girls' Convent School, which is under the direction of the Carnassian Sisters. About 350 young ladies made the retreat, among whom were 50 pagan Chinese girls, students in the English classes. Almost every nationality was represented in that devout assembly—British, Portuguese, American, Italian, French, Irish, German, Indian, Austrailian, Japanese and Chinese. All of the girls talk English exceptionally well; since Hongkong is a British possession, English is the language of the schools. The native dress of the Chinese woman is, perhaps, at first appearance, a little startling, but they are in reality the most modestly dressed people that can be found. All these daughters of a score of nations made the Spiritual Exercises with the greatest fervor and practically all who were Christians received daily communion.

The Carnassian Sisters have a large institution with many departments. There is the Boarding School, the School for Day Scholars, School for Pagan Girls, Home for the Aged Chinese, the Orphan Asylum for Chinese children and the Home for Foundlings. The good nun who conducted us about the institution was obliged to make explanation when we entered the orphan's dormitory. White is the color of mourning with the Chinese, and so instead of snowy white spreads and pillow cases, we found the beds decked out in turkey red.

Last year these angels of mercy received into the Foundling Asylum 5,200 cast-off children. About 95 per cent. of the children died after Baptism. The cost, which they paid out to some relatives for each little soul, was ten cents.

On Thursday morning, April 10th, we had the closing exercises of the retreat and immediately after the Benediction, went out to Causeway Bay to the Convent School of the French Sisters to begin their retreat.

There was not five minutes to spare. The community had already assembled in the chapel. About 60 girls made the Exercises with devotion.

These Sisters of St. Paul of Chartres are doing excellent work among the Chinese. They conduct a Boarding School, a Day School, an Orphan Asylum, an excellent Hospital, a Novitiate, an Almshouse and a Foundling Asylum. The crib alone receives about 3,500 cast-off children every year; these are either brought by the Chinese parents or are left at the door. Very few of the weak little creatures survive the great exposure to which almost all of them fall victims. Privations at such an age prove far too severe and shortly after the waters of the first Sacrament have made them citizens for heaven, they pass out of this world to eternal life.

The Chinese abandon their children for various reasons. First of all, being extremely superstitious, they dread the evil influence of the wicked spirits. Should a child become ill, they have the idea that it is one of the evils spirits, called "Konai", who desires the death of the little one, and it is thought dangerous to the other members of the household to keep the child, as the spirit may take up his abode in the house and so attack the other members of the family. They, therefore, without the slightest regret, get rid of the child by bringing it to the Sisters. Then again it is the small sum required for the funeral that will frequently induce the parents to give up the child, or the extreme poverty of the family, or again the delicate state of the mother.

The Orphanage is limited to the education of orphan girls so that they may become useful members of Christian society. They receive a serious religious instruction, an elementary knowledge of the Chinese language, and are perfectly trained in feminine arts, such as plain sewing, embroidery and fancy work, which industries enable them to earn an honorable living. Many of them are cripples or blind. One girl about 21 years old has no arms, but she is now able, after long, patient training, to run a knitting machine with her feet, and to pick up her needle with her toes. In this series of considerable works and establishments the French Sisters are sheltering about 700 people. Surely a great work for the salvation of pagan souls.

After the retreat at Causeway Bay, I began the mission at the Cathedral of the Immaculate Conception.

This huge Gothic pile is but a short distance up the side of the mountain on which Hongkong is built. The Italian Missionary Fathers have charge of the Cathedral parish, and with them the Vicar Apostolic for one section of the missions of Southern China makes his residence. The late Bishop Buzzoni was a great loss to the Christians in this country; he was a father and friend to thousands of Chinese for 39 years. During the past 14 years, while in Hongkong, he was the spiritual director and confessor of thousands of people. Every day of the year he was on his pastoral visits or in the Cathedral, either at prayer or hearing confessions of the faithful. Just two months before the Bishop died, he requested the Society to send an English speaking priest to give a mission to his beloved people. He died on February the 20th of this year. One could judge how keenly his loss was felt from the great number who came seeking counsel and advice in spiritual things.

We opened the mission on Wednesday of Passion Week, and the first evening there were over 1,100 in attendance. That congregation of British, Portuguese, French, Americans, Irish, Italians, Germans and Chinese was to say the least cosmopolitan. By the third day 1,300 were attending. Seventy to eighty Protestants attended each evening, two Protestant ministers and a Jewish Rabbi. Confessions were many every night, for we heard before and after the evening services. Many people attended Mass each day and received Holy Communion. The closing exercises of the Mission were held on Wednesday evening of Holy Week, and on Holy Thursday over 2,000 received Holy Communion in the Cathedral. The good that has been accomplished is recorded only in the Book of Life.

On Good Friday morning at 10.30 we had special devotions for the sailors of the British Navy from the Hongkong Navy Yard. There was a sermon on the Passion followed by the Stations of the Cross.

Easter Sunday morning I went to Kowloon and offered up the Holy Sacrifice of the Mass. A sermon was preached for the English congregation, after which I had the pleasure of hearing others in Portuguese and Chinese. Immediately after Mass, by means of rickshas, ferry and coolie chair I returned to the Cathedral in time to preach at the 10.15 Mass.

Easter Monday I accompanied the Vicar-Apostolic

to the Old Folks Home, conducted by the Little Sisters of the Poor. The St. Vincent de Paul Society of Hongkong gave a special native dinner to the old Chinese men and women whom the Sisters care for. It is truly astounding, the enormous charitable works conducted by the Sisters in this part of China. Through their zeal and sacrifices they are bringing thousands of poor souls to heaven every year and so continuing the work of Redemption.

The Rt. Rev. Bishop of Canton requested me to come to Kwangchow-fu, or the Broad City, which is another name for Canton. The railroad from Hongkong to Canton is not in operation because of the destructive work of the bandits; so I proceeded by the water route aboard the steamer "Fatshan". Leaving the wharf our course was threaded through a maze of junks, sampans and past a vast fleet of merchant, shipping and fishing boats. A splendid panoramic view of the terraced city of Hongkong was obtained from this part of the harbor. Shortly before reaching the western end of the island the ship's sailing is directed towards the narrow channel between the western end of Lantao and Mah Wan, which gives access to the mouth of the Canton or Pearl River.

The scenery along the river is very picturesque; on the right is Castle Peak, a triplet of peaks in reality, 2,000 feet high, and on the left are numerous islands. About three hours from Hongkong is "Bocca Tigris" or "Tiger's Mouth", the entrance from the estuary to the river proper. The primitive fortifications of A-Nung-Hoi Point are the first that attract attention; opposite these forts are the Wang Tong or "Bar the Way" islands, with more picturesque but useless batteries and forts.

After passing Tiger Island, the banks of the river assume the character of alluvial flats, richly cultivated with rice. In a short while the scene again changes to multitudinous hillocks and green mounds, which are marked by ancestral graves, groups of which can be seen in every direction. A lofty pagoda on the left bank, known as Whampoa Pagoda, is a notable and outstanding feature on the landscape. Some miles farther on, another, the Honam Pagoda, is clearly visible.

With the exception of numerous square pawn towers, some primitive fortifications and the white granite spires of the Catholic Cathedral, one sees little, save a

moderate amount of smoke to suggest that he is approaching a mighty city—the great southern Capitol of China. Boats of every description are lined in the river on both sides for a distance of five or six miles. Junks, cargo boats, floating stores, flower boats and a dozen varieties of passenger boats spring up everywhere and lie closely packed halfway across the stream. On the river boats alone some half million people make their homes and speak a dialect known only to themselves and entirely foreign to the people of the land with whom their acquaintance is an enmity. Approaching nearer the city one discerns the high unfinished parts of six or seven large buildings which are under construction, a modern touch to an old city of low houses and narrow streets. Approaching the wharf one realizes for the first time the force of the expression, a seething mass of humanity, the real poverty of people, and the noise of a Chinese street, the most of which is made by the rickshas' coolies.

Bishop Fouquet, himself, met me as I stepped off the boat and gave me a very warm welcome. Since very little English is spoken in Canton, I was surprised to discover that His Lordship speaks English very well.

We stepped into rickshas and passed through the strange streets; in about ten minutes we made a sudden turn and, lo, there stood before us in the heart of this ancient Chinese city a mighty Catholic Cathedral, gothic in design and practically as large and beautiful as St. Patrick's in New York city. The French Fathers here have a seminary for native Chinese, and the Christian Brothers conduct a boarding and day school. By request I gave an address to the students of the upper classes in the Cathedral School. There were no Europeans among them; all were Chinese and diligently working at English. A short distance from the Cathedral the Sisters of the Immaculate Conception from Canada have a large school for girls, an orphanage, and a foundling asylum. Here, too, the Sisters take in about 5,000 Chinese babies each year. The mortality is about 97 per cent.

Canton is a typical Chinese city; there are over two million living in its narrow streets. While walking through the thoroughfares every sense is assaulted and you are overwhelmed with proof that you are in the midst of a strange people with strange and peculiar

habits. The rush of the coolies with their burdens; the noise of the various tradesmen; the markets to which hurrying throngs are bringing fruits of every kind, vegetables and live fish; the thousand other employments carried on in the shops, opening full on the pavement impress one very strangely of the noted industry of the Cantonese. The interest of the streets cannot be surpassed, though most of them are dirty and all are narrow, some being only five feet wide. The familiar shop is not merely a storehouse for articles of sale, but also a miniature factory where one can observe each process from the beginning. Limited as is the space for these small shops, each has at least three shrines for family worship. On the threshold is a tablet to the gods of earth, before which daily are set red tapers and incense. Within the shops are the Ancestral Tablets and the shrine of the god of the kitchen.

Everything used in the city is carried on the shoulders or backs of coolies, who hurry and jostle through every lane and alley, a crowd of many thousands of evil-smelling, sweating toilers with bare backs and panting chests. They never cease to yell and shout in order that those who crowd the narrow streets and passages may give them an opening and keep out of their way. The bakers have two large boxes with their loaves in trays suspended from a bamboo pole; the butchers likewise bear two trays of raw and cooked meat from dubious animals; the fish mongers are seen with two large tubs of live fish or with trays of bleeding fish, cut up into minute portions and smeared with blood to make them look fresh and inviting. The itinerant barber carries a red stool and shining implements and does shaving, head scraping and dressing in the open streets.

In some sections of the city entire streets are wholly devoted to shops selling one kind of article; here in a lane half a mile long, ivory and sandal wood carvers; and there, miles of silk and porcelain shops. Again there are the embroidery and fan shops which are beautiful sights. Here, too, are stores that deal in birds' nests, famous for soup, sharks' fins, pigeons' eggs and tarnished ducks. The industries of the Chinese are innumerable, a characteristic of a very active people.

A Chinese funeral procession is an odd sight. In advance of the coffin, which is carried by a dozen strong coolies, runs a man with a basket of white paper, cut

up in the form of cash with which he buys the way by scattering the white bills along the route. This is done in order that the spirits may not annoy the soul of the dead as it passes along with the coffin. Behind the coffin staggers a man clothed in sack-cloth, supported by two hired attendants, also dressed in white, loudly lamenting the misfortune of the bereaved. Following him are 30 to 40 mourners who add to the wailing by their cries.

The religion of the Chinese is practically negative; their main object in life is to appease the wrath of the Evil Spirit, and not to serve the Good Spirit by positive acts. For example, if one of the children of the river folk falls down from a sampan into the water, no one will give a helping hand to the child, even though hundreds are looking on; the reason is this, the evil spirit of the river wishes that child and they must not interfere.

The bandits are still active in Southern China. During Holy Week, Father Henrique, the Superior of the Jesuit Mission in Shu-hing, while in a nearby town, was threatened by them, but fortunately a Catholic Mandarin in the city gave him a body guard and safely conducted him back to his mission house.

Shortly after Easter the Bishop of the French Mission and a Maryknoll Father were taken captive and their baggage stolen. Small time passed, however, before their captors received a very curt letter from the French Consul which made their release immediate and a prompt return of their stolen goods.

The various missionaries in Southern China are doing excellent work; they report that the Chinese after conversion make excellent and exemplary Catholics.

On returning to Hongkong I spent some days in visiting the sick and making arrangements for the instruction of Protestants who wished to become Catholics. On Sunday, April 27th, I boarded the S. S. President Cleveland and started back for the Philippines. As I sat on the deck watching the flying fish of the China Sea, and looking back towards the coasts of the vast country I was leaving, I could not help but feel grateful for the opportunity that brought me to labor a month in the missions of China.

RICHARD B. SCHMITT, S. J.

CZECH MISSIONARIES

Amidst the companionship of my books and papers here in Prague, I found a few nut-brown records, dating from the year 1656 to 1760, giving flashes only of information about Czech Jesuit missionaries in the Two Americas in the Philippine Islands, de Los Ladrones, Japan, India and China.

The prospective missionaries, we are told, were set apart "to study the languages of the savages, become acquainted with their life and customs, practice missionary virtues and hardships, in a word, everything that was useful in the missionary field came into their course."

The first Czech Jesuit to sail for America was Father Valentine Stansel. For many years he taught mathematics in the schools of Prague. Father Bernard Diestl, who had just returned from China, wanted to take Father Stansel labored there till he was eighty years old, otherwise. After a short stay in Rome, where he was held for mathematical discussion with Father Hircher, he received orders to sail for Brazil in the year 1656. Father Stansel labored there till he was eighty years, never however forgetting his mathematics, for periodically he sent manuscripts to Bohemia for publication. Soon after, Father John Ginsel followed his worthy brother to the missions.

From Mexico, Father Richter, under the date April 16, 1691, earnestly pleads for assistance. "I humbly ask you in the name of the living God and for the sake of these starving souls, send me more irreproachable men." By the year 1695, forty names of Czech missionaries are recorded. "A special selection must be made," writes Father Ginsel from Brazil, April 14, 1695. "Every one is not fit for such strenuous work, nor is ordinary virtue sufficient. The American herbs, vegetables, roots, agaric meal and ptarmigan are a rough delicacy for the European palate and stomach."

Father Wenceslaus Christman had his heart set on the missions in India. Knowing that there was a goodly number of Mohammedans and Jews in those quarters

he zealously spent his free moments in the study of Hebrew. Later he taught Hebrew in the University of Prague. "Man proposes, but God disposes!" After his third probation, a request came from Rome for more missionaries for the American field. He was the first to be chosen and instead of going to the desired East, he sailed off for the unexpected West.

In the year, 1687, the Philippine Islands claimed four Czech priests and three lay Brothers: Fathers Paul Klein, a Professor of Philosophy in Prague, John Keller, Adam Kall, Joseph Neuman, a Belgium by birth but educated in Bohemia, and Brothers Simon Boruhradsky, George Kamel and John Haller. Father Klein, after teaching theology in Manila and, in his odd moments cathechizing the savages, writes as Secretary to the Provincial, Father Anthony Tuccia, of Sicily: "During our visitation we counted over 70,000 Christians scattered over the Islands, thirty-one priests and three lay brothers. Philippine Islands are named after Philip II. They are about equally distant from Mexico, Japan and China. The first Bishop here was Dominic de Salazar, a Dominican, who with the able assistance of two Dominicans and three Jesuits began his labors in Manila." In another note, July 15, 1696, Father Klein states: "Fathers Keller and Kall with Brother Haller are skillful laborers in the vineyard of the Lord. Father Kall has two missions under his care numbering about 1,000 souls each. He speaks their language 'de Bissagao' fluently. It differs a great deal from that spoken in Manila. At present he is making progress in Chinese. Brother Kamel has established a large apothecary shop in Manila, where he is also acting as doctor with wonderful results."

Born in Bohemia in the year 1645, Father Augustine Strobach, as a missionary spent some time in Mexico, in the Philippine Islands and in the Islands of de Los Ladrones, where an insurrection broke out against the Spanish Government, during which he was cruelly murdered. For nearly twenty years Father John Tilpe traversed many of the Islands around de Los Ladrones. Having a retentive memory, he easily learnt the numerous dialects of the savages. In the year 1684 Fathers George Brandt, George Burger and Andrew Puppetius bade a lasting farewell to their native Bohemia. Father Brandt burned himself out with his energy and fiery

zeal in the missionary field. Father Burger was appointed Professor of Theology in Lima, later Superior and finally visitor of these missions. Speaking of the strenuous labors of a Superior, he writes: "Superiors here are guardian angels with wings as well as with hands." After the noble example of his brother, Joseph, Father John K. Neuman spent many years saving souls among the Indians. While Joseph labored in Mexico, John, with Henry Korudl and J. Jahn, exerted themselves in Paraguay.

Missionaries representing fifty-nine nationalities sailed from Europe October 4, 1693—some destined for Peru, others for Quito and Rio Grande. Among that number were seven Czech Jesuits: Fathers Albert Bukovsky, Mark Zourek, Wenceslaus Breier, Elias Seighardt, Francis Vydra, Michael Schabel and Brother John Kelner, infirmarian.

From Chile one of the missionaries remarks: "It is never cold here in Chile. The soil is extremely fertile and productive. Milk, wool, honey, wheat and wine are abundant. Thunder and lightning and typhoons are unknown. An occasional earthquake visits us to shake up the community. Effeminacy is cultivated to the detriment of manliness." "The cannibals," writes another father, "feast their victim and when he is sufficiently fat and strong bind and lead him to the 'open-air-banquet-hall.' There a wreath of berries is placed upon his head, and during the dancing and whoops the 'kazik' crowns the poor unfortunate fellow with a sharp-pointed club. Suddenly all turn butchers and cooks, and with great glee tear their victim into hashy bits and throw them into a boiling caldron half filled with bread. Only the nose and lips are torn from the head, the rest is discarded; then dinner is ready, all squat around the pot and partake with relish. Missionaries are too lean and mortified looking, they tell us, for their feasts, not appetizing enough." "They are coarse and cruel," says Father Vieira, "ungrateful, unmanly, fickle, spiteful and slow of comprehension. As soon as a missionary departs, the Indians, in most part, fall back again into their original savagery." A word from Father Henry Richter: "They can't be trusted, these savages. The missionary upon his arrival receives a glorious ovation. The whole tribe comes to meet him

in procession, brings him gifts—this is like a bright morn and noon, soon to be followed by a dark, bitter night." After twelve years of faithful service, Father Richter, the shepherd, was murdered by his sheep.

The province annals record Father Samuel Fritz's exodus thus: "He departed for America, November, 1683." Father Fritz, born not far from Prague, spent a most interesting period of missionary life in Brazil. "It is three years now and no one has heard a word about Father Fritz," writes Father Visitor, "he departed looking for ploughshares, rakes and shovels and never returned! We think that he has either been devoured by tigers, or made a healthy feast at one of the open air banquets, or perhaps he may have starved to death in some deserted spot." Prayers for the repose of his soul were offered up throughout the mission. One day a travel-stained figure, with unkempt hair, a long beard and shabby costume strolled to Lima. It was Father Fritz. For two years he was imprisoned as a spy, for he could in no way prove his identity. Noting his saintly life, the officials of the prison ordered his release . . . . On his way home he preached the word of God to many tribes, receiving the name: "son of Mary." for he constantly spoke of love and tender devotion to the Son of Mary. After a complete rest he set off from Lima to his mission, St. Joachim, where he built a church, he himself being the architect, builder, carpenter, brick layer and painter. Before his death, he furnished the mission with a complete set of vestments, a monstrance, a ciborium and two chalices.

Then follows a catalogue of names of Jesuit missionary Fathers, dating from 1691 to 1760, from the Czech province, laboring either in Mexico, Cuba, California, Rio Colorado, San Pedro, Peru and through other parts of South America. Five Bohemian Jesuits departed for China between the years 1707 to 1755: Fathers John Gruber, John Holfer, Leopold Lebstan, Charles Slavicek and John Walter. The Indian missions record Fathers Daniel Janske, 1691, and Francis Paravicinus, 1684. Japan has Father John Hoppe, 1740, on its roll of honor.

The above is only a hurried survey of the labors of the Czech missionaries in foreign lands. The Jesuit Fathers here in the new Provinces of Czecho-slovakia are searching for documents, records, letters and refer-

ences with a view of publishing a "History of the Czech Missionaries Abroad."

GODFREY KASPAR, S. J.

THE RETURN OF THE LIGHT BRIGADE*

The brave warriors of the Light Brigade with their gallant leader, the Rev. Raglan Phillips, have returned to headquarters at Thompson Town in the Mocho Mountains for a well-earned rest, after their strenuous three months' campaign of "healing and bringing salvation," of "pouring gallons after gallons of cotton-seed oil," and of "distributing the annointed handkerchiefs in thousands," in the western part of the island of Jamaica, British West Indies.

Triumphant, it seems, was the march of the "Light Brigade." Hundreds confessed their sins and received the "spirit"—thousands of handkerchiefs were distributed—the lukewarm began once again to tread closely the paths of salvation, the good were made better, in one word, a general spiritual awakening was experienced all along the line of march of the Light Brigade. Triumphant as was the spiritual advance, rumor has it that it was also a very successful financial campaign, as thousands of annointed handkerchiefs were sold at a shilling apiece, the collections were exceedingly great, and the good-will offerings, prompted by receiving the "spirit" netted no paltry sum.

It was my good fortune to have an interview with a young dusky maiden who had been healed. I was on a tour of the Catholic missions in these parts with the Alpha Band of Kingston, which was giving concerts at the different centres. Seated on the porch at Montego Bay, wearing a light duster and with a handkerchief around my neck, I was reading the breviary. Suddenly a voice broke the stillness. I turned round and there stood before me this young lady, unkempt, with hair disheveled, and ragged in appearance.

"What do you wish?" I asked her.

"Me want pair of boots," was the reply.

"Don't you wish something to eat?" I continued.

"Me don't want food," she answered. "Massa God sends the ravens to feed me."

"Why don't Massa God send the ravens with a pair of boots?" I asked, but no reply to the question was forthcoming.

Then she said again, "Me want boots."

Father Tibbitts came on the scene.

"What do you want?" he said.

"Me want boots," again she repeated.

Going into the house, Father Tibbitts found an old pair of shoes, which on his return he gave to her. Quickly our young lady sped away, but soon returned.

"Me don't want boots again," and saying this, she put them on the porch.

I surmised that this young lady had got religion badly at a "Healing Meeting," and soon we were engaged in a conversation.

"What him handkerchief do roun' your neck?" she asked.

'Me have got sore throat," I replied. "Me have gone to the doctors, them can do me no good."

"Come healing meeting with me—him sore throat would no more business with you," she added.

I replied, "Me don't believe in healing meeting. Them don't cure you—them take your money."

Just then a gust of wind send her straw hat hurling through the air, and lo and behold!—there was a "healing handkerchief" on her head.

"What him handkerchief for on your head?" I enquired.

"Him healing handkerchief—sir—him cure me," was her answer.

"How him cure you?" I asked.

Then she said, "Me poor sufferer from headaches from child. Duppy (that is a ghost) was on me. Duppy him bothered me day and night. Me could not sleep—me could not eat—me sorrow for years. Then healing meeting came and me gone there. Them prayed over me. Them annointed me. Them give me healing handkerchief. Me got faith and now no more headaches. Come healing meeting with me tomorrow and sore throat him gone," she said.

"No, I don't business with healing meeting. You give me healing handkerchief. Me put on throat—if him throat be healed, me go healing meeting with you," again I replied.

"Him handkerchief won't do you good—you have not

faith," was her answer. She then left, promising to call in the morning and bring me to the meeting. The morrow came, but my young friend never put in an appearance, thinking, no doubt, that I was numbered among the lost because I did not go to the healing meeting.

On another occasion I was on a visit to the Rev. Ferdinand Wheeler, in Savanna-La-Mar, where a healing campaign was about to begin in the Salvation Army Hall, which was but a short distance from the Rectory. The Rev. Blua Brigade, true to form, had traversed the country round about some weeks previous, making known the advent of the Light Brigade, calling sinners to be saved, and urging the halt and blind, the deaf and dumb to come and be anointed in the miraculous cotton seed oil. Soon the pilgrims began to pour into Savanna-La-Mar, and the stage was set for Rev. Raglan Phillips and his Light Brigade to start the glorious campaign of healing. They did not have to wait long for subjects, for the deafest man in Savanna-La-Mar came to be cured of his deafness. The healing brigade evidently began to work their wondrous power on him at once, for if they cured him of his deafness their reputation was established and Savanna-La-Mar was theirs. The healing meetings were in session but two days, when the report that this man was cured of his deafness, spread like wild-fire through the town. No one would believe it. No one did believe it and no one does, for he is still as deaf as a post, though thoroughly convinced that he is thoroughly cured. Several persons who were interested in his cure, tested his hearing. They yelled as loudly as they could: "Where is the Post Office?" but no answer came to their questioning. He then would draw from his pocket a healing handkerchief, rub his ear and motion to them to speak again. This time they would yell even louder: "Where is the market?" and still no reply came. There was but one conclusion to be drawn, namely: that he is another poor victim of the healing meeting. These two cures illustrate to a nicety, how easy it is to dupe the benighted blacks. Give them an anointed handkerchief, pour cottonseed oil on their heads, call on them to "claim your healing," bring the "spirit" into them, add to this

loud shouting and louder singing, and the negroes get salvation good and proper.

An incident connected with one of the healing meetings clearly shows how dreadfully easy it is to excite the negroes and work on their sentimental natures. At this meeting in question a new manifestation of the "spirit" revealed itself. Some of the black ladies got religion so hard at the meeting that they came back the next night and made a bon-fire of their organdie dresses and tall top boots of their own volition. An organdie dress and a pair of tall top boots in the country parts stamps a black lassie of some importance, especially as most country women go to church in a plain gingham dress, and barefooted. Evidently the ladies experienced a real conversion, and the "spirit" must have been mighty strong to produce this effect, but when this spiritual effervescence has died away, when Sunday comes and the black ladies will have no organdie dress to wear and no boots to put on, then it is a certainty that they will use the healing handkerchiefs to wipe away the useless burning tears, and sigh for the dresses that are no more.

So great was the success of the Rev. Raglan Phillips in these parts that he had to rush to the headquarters in the Mocho Mountains for help in the glorious work. On his return the great Evangelist brought with him Sister Isabelle Coore to take up the work at the different missions while he hastened on to the next town to inaugurate the campaign of heeling. Sister Isabelle followed him in his march, anointing the handkerchiefs and urging the sick to "claim their healing." One evening while Sister Isabelle was holding a meeting at a town called Bluefields, a gentleman of color named Edward Dennis, threw consternation into the meeting by a desire to address the large gathering. Evidently he saw that the Rev. Phillips and the Sister Isabelle were gathering in the shillings too fast, and doubtless he wanted to get in on the spoils. Sister Isabelle would not let him speak, but Edward vociferously insisted on speaking, as he had a vision from the Lord who commanded him to tell it to the assembled audience.

Edward's vision was thus. One evening while he was asleep, he saw an Angel dressed in leggings, having an axe in his hand with which he started to cut a tree, and the angel cut the tree and stopped when it was

about to fall down on the ground. Another angel, dressed in white, having on a long flowing gown, stepped forward and prevented the angel in the leggings from cutting down the tree. Then the angel in leggings said to Edward: "I want you to go and warn the people and tell them that the end of the world is near. And to help you in the work, you must take Charles Valentine and his sister, Maude Valentine, and Mary Gordon and form yourselves into a 'Praying Band,' thus preaching the gospel and healing the sick, which I give you power to do, and you must take St. Luke, Chapter Ninth and Ezekiel, Thirty-third Chapter, and especially the ninth verse, for your guidance." "I cannot preach a sermon," said Edward to the large audience, (and all the while Sister Isabelle was wondering when and where the story of Edward's vision would end), "but God has sent me a watchman along with Charles, Mary and Maud, to warn the people that the end of the world is at hand, as the angel who prevented the other angel in leggings from cutting down the tree, represented Jesus Christ pleading for His people, which is the tree, I saw in my vision. This is the warning—that Christ is soon coming. He has told me to have power to cast out devils and heal the sick. This is why we are called the 'Praying Band,' and success is bound to follow us."

No doubt by this time Sister Isabella was frantic. Unquestionably she would have liked to deny Edward's vision. The situation was critical—either she or Edward was to take charge of the healing mission hereafter. If Edward—then it was her move in a closer chase of the Rev. Raglan Phillips—if she herself, then Edward's vision must be explained away. Sister Isabelle did not dare to deny Edward's vision, but one of her healing associates made bold to address the crowded church. He commenced his exordium by saying that Edward Dennis had no vision, and this was as far as he got. Edward jumped up (his warm African blood was now boiling within him), and spoke thus:

"The Lord appeared to me and to show my power right now with the Lord, a flaming sword will come down upon this man for his unbelief in my vision, and consume him immediately."

The whole hall was terrified and shrieks and shouts filled the air. and pandemonium reigned supreme, When

quiet was finally restored Sister Isabella had departed for other fields of labor, and Edward Dennis was hailed with cheers as the leader of the "Praying Band."

Some nights later Edward Dennis had another vision from the angel in leggings, which led to the appointment of Charles Valentine, Maud Valentine and Mary Gordon as members of the "Praying Band." The angel appeared a second time, rebuking him for acting wrongly in appointing Mary Gordon and said that the appointment should be given to Bessie Anglin instead. (A short residence in Jamaica would make this change understood). Consequently, Edward discharged Mary Gordon on the ground that her qualifications did not merit her selection and Bessie Anglin was appointed under the instruction of the angel to fill the vacancy.

The Praying Band at once started their campaign, consisting of six persons, two men and four women, and these do identically the same work as the Light Brigade and effect the same wondrous cures, with the added feature of warning all people to prepare for the blast of Angel Gabriel's trumpet, which is soon to be heard in Jamaica.

The Praying Band tried to cure a blind man. The members poured oil on his head, rubbed his eyes with anointed handkerchiefs, urged him to "claim his healing," but the darkness of night fell not from his eyes, and of course his lack of faith was the great hindrance to his cure. The blind man was told to go home and get faith and come back the next evening. He came back at the appointed time chock full of faith, but the "Praying Band" had gone to other fields of labor, due most likely to instruction from the angel in leggings, who must have advised them to begin anew their healing campaign in towns far away from the scene of the fiasco.

As I write these few words on the Light Brigade and its rival, the "Praying Band," there lies before me on the desk one of the healing handkerchiefs. It is a plain piece of the cheapest white cloth, (eleven by twelve inches) and its value is not even a penny, but the Rev. Raglan Phillips charges a shilling each for them, and so you can readily see wherein is the profit. The center of the handkerchief is stained with cottonseed oil and this doubtless has enhanced the value so much. Stamped on the handkerchief in blue print are these words: "Do

you believe in God's three SHALLS? Is any sick among you? Let him call for the Elders of the Church and let them pray over him, anointing him with oil in the name of the Lord and the prayer of the faith SHALL save the sick and the Lord SHALL raise him up and if he have committed sins, they SHALL be forgiven him. (James 5: 14-15)." These anointed handkerchiefs have been distributed in thousands. The school children in preparing their lessons for the morrow, rub their heads with them, and the school matter is quickly mastered, and the peasant going to market rubs the donkey's legs and he develops the speed of a race-horse. I have not tried as yet the wondrous powers of my anointed handkerchief, and even if I did, it would be valueless in its magic powers, because I have not faith, which is the first, last and only essential for a cure.

The Rev. Raglan Phillips and the Light Brigade are now resting in the Mocho Mountains. When their strength has been renewed for another vigorous campaign, more cottonseed oil will be procured, more anointed handkerchiefs will be distributed and best of all, more shillings will go into their pockets. Jamaica is just one soft mark for an evangelist and the Get-Rich-Quick-Wallingfords have nothing on Lord Edward and the Rev. Raglan Phillips, the Light Brigade and the Praying Band when it comes to taking in easy money.

DANIEL I. CRONIN, S. J.
Kingston, Jamaica.

BOOKS OF INTEREST TO OURS

Epitome Theologiae Moralis Universae Excerpta e Summa Theologiae Moralis: P. H. Noldin, S. J. A Carolo Telsch. New York: Pustet Co.

This work is a book of nearly 600 pages. Yet the paper is so fine and at the same time so excellent that its bulk is no larger than a *Horae Divinae.* It is an epitome of Father Noldin's *Moral Theology.* The volume is a very convenient one for pastors and others. It can easily be packed in one's satchel and has two excellent indexes. One gives all the Canons of the New Code referred to in the work; the other is a complete alphabetical index of the subjects treated.

Historical Terms and Facts. A Reference Book for Students of History. By Francis S. Betten, S. J. Boston: Allyn and Bacon. $1.00.

Father Betten has done a good work for teachers and students of history. The purpose of the volume is to explain briefly the various terms and facts which in the current history text-books can only be touched upon, while a fuller explanation would be desirable. Take, for example, the term "Ecclesiastical Architecture." Under this term are explained the meaning of the phrase and the various styles of architecture which are classified thereunder. The book is a very handy one for quick and ready reference. It is, however, by no means exhaustive, as a number of topics have been omitted. But if this modest venture proves welcome, and it should prove very welcome, the author intends to issue a larger edition.

Thy Kingdom Come. Morsels from the King's Table. By J. E. Moffatt, S. J. New York: Benziger Brothers. 30 cents.

This booklet of 64 pages is intended to further a deeper appreciation for the real presence of Our Lord in the Blessed Sacrament. They serve their purpose well either as subjects of meditation or a few moments of spiritual reading.

Points of Church Law, Mysticism and Morality. By T. Slater, S. J. New York: P. J. Kenedy and Sons. $1.75. Postage 15 cents extra.

Many books have been published explaining the New Code of Canon Law for religious and the clergy. But this work is the first of its kind that we have seen explaining the points of the New Code as affecting laymen. Added to this there are some fine chapters on Mysticism and Morality.

The author sets forth his purpose in the preface. "The Canon Law of the Church affects Catholic laymen as well as the clergy. It lays down his spiritual duties and rights, and no serious Catholic laymen is indifferent to them. He should be acquainted with them and with the changes which have been made by the New Code of Canon Law. With a view to helping the laymen to gain the necessary knowledge of the law of the Church on such points as specially affect himself, I have selected a number

of subjects and stated the law of the Church bearing on them as briefly and as clearly as I could." Take a glance at some of the contents to see how practical and useful this work is: "Fasting and Abstinence," "Parish Duties and Rights," "The New Code and Civil Law," "Ministration of the Sacraments and Non-Catholics," "Societies—Secret and Others," "Catholics and the Sex Problem."

Kelly. A Novel. By Martin J. Scott, S. J. New York: Benziger Brothers. $1.50.

"Kelly" is Father Scott's latest novel. Its theme is American industrial life. It has been described as "an illuminating portrayal of the spirit which must animate both capital and labor if peace is to prevail. The dramatic possibilities of this subject have been little appreciated. Father Scott, staging his story in a mill town, draws his characters from the factory. It is, first of all, an honest, satisfying, love story. It brings a boy and a girl from poverty through various intensely exciting interruptions and adventures to the point where, with his future assured, he puts the ring on her finger. The quick succession of incidents, of plots and counterplots, with victory first on one side and then on the other, harmonize perfectly with the author's plea for industrial harmony. 'The general practice of fraternalism,' says Father John A. Ryan, D. D., 'as exemplified in this story, would bring about an unmeasurable improvement in the spirit of the relations between capital and labor.'"

Christ or Chaos. By Martin J. Scott, S. J., New York: P. J. Kenedy and Sons. Cloth, $1.25. Paper, 25c.

Father Scott calls this work the A B C of the Christian religion. And it is, so well is it done. Beginning with the short essays on evolution, Darwinism, and miracles, the author divides the volume into three parts. Each chapter in each part is strengthened by comprehensive and conclusive non-Catholic testimonies in favor of the supremacy of Catholicism. Part I consists of thirty-one chapters, establishing the infallibility of the Church of Christ; Part II, in twenty-seven sections, clarifies the essential points in Catholic doctrine; Part III contains more than a score of most interesting and edifying statements by prominent converts to the Church of Rome. Each chapter is short, the style terse and clear, and the type is a delight to the eye. An excellent book in every respect. This is the sixth volume in Father Scott's Library of Popular Apologetics. A writer in the "Ava Maria," issue of August 16, 1924, speaks thus of this series: "In reading the books written by the Rev. Martin Scott, S. J., one gets the impression of great intellectual humility and the conviction that in this rare virtue lies the secret of his power to reach aloft and bring down exalted truths, and present them in such a form that a child might understand them. At any rate, such a theory squares with what has been promised to minds that humble themselves before the Source of Truth. Whether Father Scott speaks of God or eternity, of man, his nature and eternal destiny, of sin and death and judgment, or of the secret and mysterious movements in the human soul, as he does in his latest book, "Man" (Macmillan Company), he writes in such a way that 'he who runs may read,' and, we may add, understand as never before. To inculcate in

the general reader a fruitful knowledge of the eternal truths seems to be our author's special and chosen work; and the work itself shows throughout the hand of a master craftsman."

Periodica de Re Cononica et Morali. Tomus XIII Fasc. 1, *Maji* 1924; *Fasc.* 2, 1 Aug., 1924. *Arthurus Vermeersch, S. J. Bruges, Beyaert; Barcelona, Puertaferrisa, Eug. Subirana; Rome* (19), *Via del Seminario,* 120.

These first two numbers of the 13th volume of the *Periodica et Monumenta* contain valuable dissertations on important subjects as the following: the title of *Ordinary* and the corresponding office—the right of pastors concerning the use of the superfluous revenues of their benefice—the propagation and development of the religious state—the saying Mass for an intention for which the donor has not yet applied to a priest.

Quaranta Giorni frai Briganti. Mario Grimaldi, S. J. Venezia: Le Missioni della Compagnia di Gesu. 1924.

This little book, "Forty Days Among Brigands," contains the diary in which Father Grimaldi, a Missionary in China, describes his adventures during the forty days of his captivity from the first of November, 1922, the day when he was captured, until the 10th of December, when he was let free. Every page tells of some interesting incident. These incidents follow one another without interruption to the end of the booklet, which describes the liberation of the writer and his return among his brethren and the faithful members of his flock.

OBITUARY

Father John F. Quirk

Father John F. Quirk was born in Boston, July 23, 1859, of Catholic parents, to whom the service of God was the highest aim and only happiness. John was a serious boy—more serious as boy and man than most of us—but all the same he was a real boy, with a boy's uprightness in his piety and play. Somehow he was straight in everything; and this might have seemed to those who did not know him well, narrowness. But young John's narrowness was in truth merely a boy's generosity, making him forego for God's sake many a little boyish trick that appeared to him not quite in keeping with his ideals.

He went to Boston College at an early age and there fell under the influence of Father Fulton, the then Rector. Father Fulton filled the picture of that institution at the time and gave it a proper setting for the present day High School and College. He *was* Boston College, its heart and its soul; and the boys of his time were nearly all formed by him; in the class-room, in the daily school routine, but above all in catechetical instructions he moulded College and pupils alike to his own high ends. We can easily understand, then, how far-reaching was his powerful influence over John Quirk. The poet's dictum was Father Fulton's ideal, not to excel others, but to excel, because that became Catholic boys and young men. This ideal was John's from his College days to his grave. It led him out from a home he loved tenderly to the Society which he entered at Frederick with six others from Boston College, August 5, 1876.

As a novice his observance was as perfect as one could expect, but it was a serious observance; the visible novice was hardly within his range of ambition, for it was not in his character. The Society and its life entranced him, and all his years in it were but years of love and service.

As a Scholastic in his studies the same high norm of his boyhood was set to all his work; he really sought excellence, because he believed it the only right thing for a Jesuit to do, so he was ever on the quest of the highest for God. Looking back we can recall his extraordinarily perfect custody of the eyes. His whole exterior was modeled on the rules of modesty; his look, his gait, his carriage being but the expression of a soul seeking the best, as was a Jesuit's duty. An effect of this mental attitude was seen in his speech. He was ever on the lookout for the choicest word in conversation. Speech, too, was a trying-out ground for excellence. The More Perfect was John Quirk's hourly intent and contention. This is the selfdenial of St. Ignatius, when it is done for God. It is the *quantum fieri potest*, which never got out of his thought.

This studied bearing gave him the appearance of stiffness,

of formality, at times, too, of aloofness; it followed him all his life long and showed itself in his walk, in the glance and sudden lowering of his eyes, in his choice, at times odd, of words, in his script, in his neatness, in his life-long restraint—his defects were those of his virtues. He was misunderstood by some, sometimes made the object of good-humored banter, or a mark for a witty shaft—and God alone knows what he must have suffered in his heart on this point, but it was the cost of the high quality of his service—*quantum fieri potest*—and he carried it off smilingly and graciously for God.

His heart was burning with love for his ideal, and it was easy to understand what influence a man of this kind must have had on boys. Whether it was that Father Quirk's pupils, during the five years of his regency at Fordham, were out of the ordinary in talent or application or character, certain it is that he left on them as well as his pupils of a later date, the lasting mark of a noble Christian gentleman. His character had its corresponding effect on their souls, and he remained their counsellor and friend to the end. Fordham owes much to the work of Father Quirk, and he loved it dearly.

In due course of time he went to study Theology at Woodstock, and his constant earnest application and self-sacrificing devotion made him a fine Theologian. He passed out into the priestly field thoroughly equipped with literary, philosophical and theological lore; he had a superb voice that made his high Mass a thing to delight in, even from a musical standpoint. He had studied the art of speaking, and became a restrained, possibly a too restrained preacher. He loved the beauty of God's house and all its sacred rites, but above all his heart was priestly, prepared by sacrifice for the work of God that might be allotted to him.

During the remaining years of his life from the Summer of 1892 till his death, Father Quirk performed the usual offices of a Jesuit Priest, as Confessor, Preacher, Professor, Prefect of Study, Minister and Rector. While Rector of Loyola he celebrated the jubilees of the College and the Church with great success; he did much to solidify the studies and to strengthen the organizations of the church. He became a close friend of His Eminence, Cardinal Gibbons, who esteemed him highly. Possibly Father Quirk, as a Superior, was too formal for some, but no Rector ever ruled a house that loved the Society more or held his subjects in greater esteem. In speaking of them he had only praise.

He himself was well-nigh a living daily image of Our Ruler. True it is, that he found it hard to mix with men in great numbers, but to the end he fought against his natural reserve, studied the art of conversation, learned how to tell a joke effectively, briefly, kept up the same energetic life-work daily, so as to make himself a first-class community man. He succeeded so well that during the last years of his life there was little, if any, of his oldtime stiffness or reserve.

His poverty was extraordinary. One day Father McQuillan, then Minister of Boston College, took a visiting Father into Father Quirk's room and said: "Where can you find a greater poverty?" There were not a half dozen books in the room—it was the same with his wardrobe, which was almost as scantily

furnished with clothes. And, of course, everything was in order. It was the same old test, to excel for our Lord's sake, to give everything for love.

Not less noticeable was his devotion to work. He rarely allowed himself a relaxation and only when necessity required it.

His life's endeavor was to be perfectly religious, according to the measure of grace given to him.

Like all men of his character, he was deeply affectionate, easily touched to charity; he would go out of his way to say a kindly word and perform a kindly office.

In the same way his seriousness was seasoned by a generous cheerfulness that grew with his growth, and he really made heroic efforts to bring it into his every day life.

Father Quirk, after completing his Theology, taught Rhetoric at Fordham for three years; was Prefect of Studies for six years, three at Fordham and three at Boston College; taught Philosophy for ten years; one at Gonzaga while he was Minister, one at Philadelphia, one at Boston, and seven at Georgetown; he was Minister for two years; one at Gonzaga and one at Georgetown, and Rector of Loyola College for six years; Spiritual Father at Yonkers for one year; Confessor at Holy Cross for one year, and one year an invalid at Poughkeepsie, N. Y. The mere recital of these principal activities show how full of service his life was; years they were of generous work, mostly hidden from the eyes of men, all preparing him for the Sume et Suscipe of the holocaust of his powers during the last year at Poughkeepsie, when memory, intellect and will, senses, too, were thrown into the refining furnace of suffering, and he went into eternity, November the nineteenth, 1922, worn out, spent, broken for God.

He had carried his cross lovingly for forty-six years in the Society, it was meet that he should die on that cross, bereft of everything, save the grace and love of God. It was a gloriosum certamen, a life the Society may well glory in. R. I. P.

Father Salvatore Persone.

Father Salvatore Personé, one of the pioneers of the late New Mexico-Colorado Mission, was buried on January 2, 1923, at Trinidad, Colorado. He had just completed his eighty-ninth year. Although he had suffered during the last eighteen years from an attack of sciatica which had little by little deprived him of the use of his limbs, he kept his cheerful spirit to the end. In spite of the fatigue, he had insisted on saying Mass every day until he could no longer stand, and then had made use of the privilege granted him by the Holy See to say it while seated. It was only toward the end that he was obliged to be satisfied with communion.

His long life was filled with good deeds and work for God. On horseback at first, then in a buggy, he covered the vast territory assigned to him. He made friends everywhere he went; and how solid and lasting these friendships were, was proved in after years not only by the many letters he received but by the frequent visits of former parishioners, who never passed through Trinidad without calling upon him. No word of criticism was

ever heard from outsiders against Father Personé. Yet he had preached the eternal truths without mincing matters. In the fulfilment of his duties as the minister of God, he had been obliged to condemn many old customs, and to insist on law and order; but his words had left no sting. Almost all his life since coming to America he had borne, with no apparent sign of worry, the responsibilities of superior. Power sat easily on his shoulders. This quality was perhaps a trace of his noble origin; for his father, Don Gaetano, was Count of Bergamasco, and his mother, Dona Rachela, belonged to the family of the Marquis of Capece.

At Ostuni, in the province of Lecce, Italy, on the eve of Christmas, 1833, Salvatore Persone was born, the last of a family of seven boys and one girl. Of the boys, three became religious: Raphael, a Theatine; Carlos and Salvatore, Jesuits. Salvatore's early student days were passed at Lecce, in the Jesuit college. There he distinguished himself in the various branches of study, and by a quick intelligence united to a retentive memory, he acquired a mental equipment which stood him in good stead all his life.

At twenty he determined to follow the insistent call of God, and in spite of some opposition he accompanied his brother Carlos (two years older than himself) to Naples, where he entered the novitiate on November 14, 1853. There he met for the first time Father D. Pantanella, who was bidellus, and Father Pasquale Tommasini, now eighty-seven, who is still living in El Paso.

From the juniorate, where he had the great classical scholar, Father Polcari, as a teacher, he was called to supply in the college of Potenza. Shortly afterward, when an earthquake destroyed the building, he was transferred to Reggio in Calabria, where he taught grammar. Father F. X. Tommasini, S. J., now of Pueblo, Colo., was a student of his at that time. Father Personé, in addition to his teaching, began even at that time to preach in the different churches, the Cathedral included. His natural eloquence and fine appearance, the more striking on account of his youthful countenance, drew large congregations.

His work in Italy ended, for the time, two years later, when Garibaldi in 1860 invaded Naples, and in the name of liberty expelled the Jesuits from the kingdom. Most of the dispersed members of the province finally reached France, and the scholastics continued their studies at Vals, the Collegium Maximum of the province of Toulouse. Salvatore in a short time mastered French remarkably well; so that even as a student he accompanied the eminent moralist, Father Gury, to give missions in the surrounding towns.

After his ordination, June 14, 1865, he gave many missions and retreats, sometimes two at a time, in different convents. He worked in different Colleges, taught theology in the seminaries of Mende and Montauban, and then began his third year of probation. But almost at the beginning it was interrupted by orders to embark for America in company with Father Sabetti and three brothers. Skirting the west coast of France, (the Franco-Prussian War was raging), and proceeding cautiously from town to town, they finally reached Brest, whence they sailed for the United States. In Frederick, Maryland, he finished the third year of his probation, and then continued his journey west-

ward to the scene of his fifty years' labor. Finally, after journeying partly by stagecoach and other primitive conveyances, he reached Albuquerque, New Mexico, the then headquarters of the mission.

It was there, on November 26, 1871, that he took his last vows. The next four years we find him in Conejos, Colorado, the first Jesuit there, in circumstances often precarious. He found some of his subjects rather stubborn; but he showed his mettle, and, though always kind, showed them that he was fearless. He did not merely destroy, however. In the place of celebrations that were demoralizing, he substituted others which were more magnificent but innocent, and which attracted and pleased his people no less. He was kept very busy covering his extensive district, and met with a number of dangerous, sometimes nearly fatal, situations, which made his life anything but humdrum and monotonous.

Recalled to Las Vegas, New Mexico, where the Revista Catolica had been started, he became superior of the residence. Thence as from a center, he covered most of New Mexico in his apostolic excursions, preaching missions in almost every settlement of the territory. Even old Mexico heard more than once his eloquent voice. When the Las Vegas college was opened, he became its first rector, November 4, 1878. The office was far from being a sinecure. Besides providing for his numerous religious family when the means of communication and transportation were meager, to say the least, he had quite frequently to take the place of the teachers who were on occasions prevented by other occupations from attending to their classes. Yet in spite of these difficulties all went well; the college developed and prospered, the boys were numerous, high standards of study were maintained; and the town was proud of its seat of learning.

In 1883 Father Persone handed his presidency to Father Pantanella while he returned to Albuquerque as superior. This arrangement, however, did not last long. Towards the end of 1884 Father Pantenella was entrusted with the work of opening a new college at Morrison, near Denver; and Father Persone came back to Las Vegas and remained there until the Las Vegas and Morrison colleges were merged into the Sacred Heart College (now Regis College) of Denver. He then became first president of the new establishment, and had once more to face the difficulties inherent in every new undertaking; and again God crowned his labors with success.

From 1892 to 1902 Father Persone was superior at Trinidad, Colorado. He erected the church tower, improved the building and enclosed the grounds with a neat iron fence. His spiritual work was mostly of a missionary kind, but plentiful and exhausting.

In 1902 he was recalled to Italy and named rector of Lecce, his Alma Mater. There it was that he suffered the first attack of inflammatory rheumatism, an ailment from which he never recovered. On the advice of doctors he returned to America, the land he loved. For some time he ruled in Las Vegas, until in 1908 he once more assumed the direction of Trinidad residence. It was at that time that the new house, so much admired

by present-day visitors, was built to replace the crumbling adobe shack. It was blessed by the Bishop of Denver on February 11, 1912.

Father Persone was now an old man of eighty; he had well earned the relief which came with the removal of his burden as superior. Although he found great difficulty in moving about, and suffered almost constantly from sciatica, he remained clear, bright and cheerful in mind, and continued to be the life of the community recreations as long as it was at all possible for him to attend them. Then began the tedious days of sitting in his room, waiting, waiting. The door, however, was always open. How he brightened up when the fathers, returning from their missions, would come in and narrate their experiences! Visitors, too, would frequently drop in; and then old memories were revived, and old songs sung once more to the delight of both the kindly old man and his visitors. Once in a while he would still accompany the fathers on the occasion of some paternal feast, and would himself give the panegyric in a voice that belied his age. In Pueblo, with the assistance of another father, he preached the main sermons of the mission.

Paralytic strokes now came in rather quick succession, and sapped his waning strength. Then followed long sojourns in the hospital. He had to be helped like a child; and this must have been a torturing experience. His memory became impaired; his eyes grew weak; his voice lost its ring. Finally, on December 20, 1922, he had for the last time to return to the hospital, from which his soul took its flight to God at 3 A. M. on December 30, 1922.

At the funeral, January 2, 1923, where the Very Reverend Vicar-General of the diocese presided, not only Catholics, but Protestants and even a number of Jews, among whom he had made many friends, testified by their presence to the great respect and love they felt toward Father Persone. R. I. P.

—*Missouri Province News Letter.*

Father Aloysius T. Higgins.

The Rev. Aloysius T. Higgins, S. J., who died on December 21st, 1923, at St. Joseph's Sanatorium, Kingston, Jamaica, British West Indies, was born in Roxbury, Mass., on June 8th, 1882. After finishing his early education in the schools of the district, he entered Boston College High School and on the completion of his Freshman year joined the Society of Jesus on August 15th, 1900.

His early religious life was spent in Frederick, Md., and at Poughkeepsie, New York, where he pursued his classical studies. In June, 1905, Fr. Higgins entered Woodstock College, Woodstock, Md., to study Philosophy and Science. After three years of these higher studies, Fr. Higgins taught for five years at Loyola College, Baltimore, Md., where he endeared himself to a host of students by his kindly disposition, lovable character and unassuming ways. In August, 1913, Fr. Higgins returned to Woodstock College, Md., to follow the course in Moral and Dogmatic Theology, and was ordained to the Priesthood by the

late Cardinal Gibbons on June 28th, 1916. In September, 1917, he was sent again to Poughkeepsie to make his third year of probation, and in the following year was appointed to the position of Prefect of Discipline at St. Francis Xavier College, New York City, which he filled with great tact and executive ability. On September 28th, 1919, Fr. Higgins arrived in Kingston, Jamaica, and was at once assigned to the Parish of St. Ann in Kingston. He was Pastor of this church until his sad death on Friday, December 21st, 1923. During his years as Pastor he was a veritable Apostle of souls, and was tireless in his energy, self-sacrificing to the extreme, devoted to his flock, and beloved by all the parishioners. Fr. Higgins was a pulpit orator of no little distinction, and his sermons and instructions breathed the love of God which filled his own great heart.

The valiant soldier of God is dead. His voice is still, his kindly and cheerful countenance will be seen no more, his hands will never again be raised in benediction over his parishioners of St. Ann's Church, but good Father Higgins still lives. He was their priest, friend and counsellor, and the Angel of Death who carried his noble soul to the throne of God to receive the crown of eternal life, left them the fond memory of a holy and devoted priest of God, who gave the best years of his priestly life to the people of St. Ann's Parish, whom he loved in life and who shall never forget the kindness, love and noble self-sacrifice of their dear Pastor, Father Higgins. R. I. P.

Father John Jutz.

The life of Father Jutz, who died at the venerable age of 86 years, is remarkable enough to deserve an honorable place in the annals of the Society. He was born at Frastanz near Feldkirch, Austria, October 26, 1838, of good Catholic parents as the oldest of eight children. The circumstances in which he grew up allowed him only six years of rudimentary instruction in a school having but one class and induced his father to disregard John's desire for the priesthood in the hope of enjoying some day his son's help in supporting his large family. Accordingly, in order to comply with his father's wish, John, when twelve years old, learned the molder's trade, and worked as apprentice and journeyman molder for 15 years, becoming after the death of his father the mainstay of his mother.

In the meantime some of his brothers and sisters had become old enough to be able to support the family so that John was relieved of this duty. But thinking himself too old for a long course of studies, he decided to marry. All the preparations had been made for this purpose, the furniture for his intended new home was bought, the wedding-day near, when his bride, a virtuous maiden, was after a short sickness ,summoned by God.

This sudden turn of events was regarded by John as providential. During a retreat for teachers (though without any preparation for the office of instructor John had, at the request of the superintendent of the village school, devoted himself for six months to the teaching of the children of Halden, a hamlet near Frastanz), the former longing for the altar reawakened

in John. At the advice of Father Piscalar, S. J., he resolved to make his classical studies with the small boys at the Stella Matutina in Feldkirch. It was a trying enterprise. Twice each day he went the long way between Frastanz and Feldkirch on foot; he earned his fare by tutoring, and his own tuition by molding during the long vacations. A fair success smiled on him. After four years of hard work the Director of Stella Matutina, which just then had been given to a body of secular teachers, offered him a place in a Normal School at Vienna. But the enticing words of the director, "After two years you will be headmaster," did not affect him. John asked for admission into the Society of Jesus, and on September 30th, 1869, entered the novitiate of the German Jesuits in Gorheim.

During the Franco-German war in 1870 he was at the service of the dysenteric soldiers and performed for them acts of charity most repugnant to nature until, through overexertion, he became affected with typhus and then contracted smallpox. However, he completely recovered from both diseases and grew healthier and stronger than he was before. After the war, being banished from Germany by the law proscribing the Jesuits, he went, with his fellow religious, into exile, to Holland for the study of philosophy, and to England for his theology and last probation. He was raised to the priesthood in Portico, near Liverpool, August 29, 1878.

At the end of his tertianship Father Jutz offered himself for the African missions, an idea which he had cherished since the days of his novitiate. But he was sent, with eleven other fathers, to America. He landed in Boston on the 4th of July, 1880, and soon continued his journey through Buffalo to Prarie du Chien, Wisconsin. Here he pronounced his last vows as Spiritual Coadjutor on February 2, 1881, and served as Minister and Procurator of the new College of the Sacred Heart, and a year as Assistant Parish Priest at St. Gabriel's.

Now the time had come for him to begin his work among the Indians. He was sent with Brother Nunlist to the Shoshonies and Arapahoes of Wyoming and departed for his mission by way of Omaha, Neb., where he was presented by Father Lessmann, who accompanied him, to the Right Reverend James O'Connor, Bishop of Omaha, to whose jurisdiction Wyoming belonged. Having received the blessing of both his religious Superiors and the Right Reverend Bishop, he proceeded to Lander, the capital of Wyoming, where he hoped to be able to take possession of a boarding school built by the Government for the Indian children; for this was, to all appearances, the condition under which Father Lessmann had accepted the missionary field of Wyoming from Bishop O'Connor, who was thought to have made all necessary arrangements with the Government. But on arriving in Lander City, Father Jutz learned that the school had just been given by the Government to an Episcopalian minister. This news was a cold welcome for the enthusiastic missionary. But he did not think of returning or going home. He bought a pony, a tent and a few boards, packed his belongings on a wagon, rode to the mission and pitched his tent among the Arapahoes. He began his missionary activities the next morning by offering the holy Sacrifice of the Mass, at

which Chief Black Coal, seated on the ground with his two wives and two children, was present. After many hardships he succeeded, with the financial aid of the Bishop, his Superiors and Mother Katherine M. Drexel (the foundress of the Sisters of the Most Blessed Sacrament), in building a house near Lander. It was the beginning of St. Stephen's Mission. Father Jutz had, in addition to his redskins, the care of whites in the neighborhood, a burden too heavy for the shoulders of one man. Accordingly, at his suggestion, Father John Aschenbrenner, who subsequently became famous as a missionary preacher in German, was sent to Lander. Here Father Brenner, as he called himself while in America, labored successfully for a year as parish priest and teacher; in fact, he was liked by everyone, till a dispute he had with a prominent citizen gave offense, and his sermon on concubinage greatly exasperated the soldiers of the neighboring fort. As a result, Father Brenner's recall became imperative. Father Lessman now resolved not to replace Father Brenner, and in the face of the most vehement opposition on the part of the Bishop, also withdrew Father Jutz. However, the General of the Society placated the Bishop by transferring the mission to the Missouri Province. The pioneer, who had founded St. Stephen's at the price of so many sacrifices, left Wyoming with Brother Nunlist, December 12, 1886.

Soon after he was sent to the Rosebud Agency in South Dakota to found St. Francis Mission for the Sioux Indians. Here, on a waterless spot, a frame structure two stories high had been built to serve as a boarding school in which the fathers and brothers and sisters, together with the boys and girls, were to live and sleep, and where the children were to attend school. These unsatisfactory conditions were reported by Father Jutz to the charitable foundress, Mother Drexel, who knew nothing about them, and were brought to the attention of the Reverend Director of the Catholic Indian Mission Bureau—it was in March 1887. Father Jutz was removed, for the time being, from the superiorship of the mission. However, he remained there until the summer of that year, lending a helping hand in the erection of the needed additional buildings and the digging of a deep water well.

The Pine Ridge Reservation of the Sioux Indians in South Dakota was his third and last field of labor among the Indians. Here he began the Holy Rosary Mission, which likewise honors Mother Drexel as its Foundress, and for four years fostered with solicitous care its first material and spiritual development. Having, through the influence of a Government official, secured from White Cow Killer the most beautiful site in that region, he first lived with Brother Nunlist in a loghouse till they had set up a frame structure, in which he with three brothers passed the winter. Even the sturdy Father, Henry Behrens, who was at that time Superior of the Buffalo Mission, after a cold fall-night passed in this house, wondered how it would be possible to live in it through a Dakota winter. But they did live through the winter and remained healthy, too. In the meantime the large school building that was to give better protection to the

Fathers and Brothers was near completion. The school was opened in September, 1888, with 151 pupils, and like the school in St. Francis Mission, flourished under the direction of the Sisters of Heythuisen. At that time the Mission commanded the service of two fathers, ten or twelve brothers, two servants and twelve sisters. "Our first contract with the Government which gave us food and clothing for the pupils was soon exchanged for another one that paid $107.00 for each child, a sum that had to suffice for the support of both the pupils and the whole mission staff." "In a Government school," Father Jutz writes, "the staff alone would have cost five or six thousand dollars; but we were forced to add a considerable sum to what we received in order to pay all the bills. We, howver, did not want to make money, but to train our Indian pupils and make good Catholics and useful men of them." The success of our school was acknowledged. "A Government Agent and other gentlemen openly said that the work done by our pupils would do honor to any school in the civilized world, and an army surgeon who had visited many Indian schools, after a thorough inspection of our building, said he had not found any Indian school in a better condition."

It was on this reservation of Pine Ridge that an incident occurred in 1890 which showed both the influence of the Blackrobe and the fickleness of the Indian. The Sioux, dissatisfied with the treatment they were receiving at the hands of unscrupulously greedy Government agents, had resolved to throw off the hated yoke of the white man. Their delegation to a certain Utah Indian, who pretended to be the Messiah of the red race, received from this "savior" and brought back the "Message of the Great Spirit," that a certain round or Ghost Dance, accompanied by the words "Ate ehe yelo, So thou hast said it, Father," would secure the coveted liberation and the return of their former life. The intention of the Sioux to follow the suggestion of their Messiah reached the ears of Father Jutz; but all his remonstrances with the chiefs to prevent or at least to put an end to the dances were of no avail.

The United States Government, hearing of this mad dance, ordered the garrison of Fort Nebrara and other soldiers to break up the dance and send the Indians back to their camps. General Brooke, who was in command of the soldiers, accepted Father Jutz's offer of mediation, and the two chiefs, Redcloud and Two-strike, consenting to the proposal of "Iron Eye," as the blackrobe was called on account of his glasses, sent a delegation of forty to General Brooke. The result of this meeting was so satisfactory to both parties that the General said to Father Jutz: "If I should have any more trouble with the Indians, I will call upon you first."

But the general was unable to keep his word. In relating what happened we follow Father Jutz's own written notes, most of which were published in the Katholische Missionen, 1891, and (done into English by Father George Krim, S. J.) in the Canisius Monthly, 1918-19, where they are concluded with the words "This is the real and true account of the sad episode of Wounded Knee in 1890." To proceed: Shortbull, a medicine-man, who had not taken part in the delegation of

forty, spread distrust among the Indians and induced a good number of them to break the word they had given the general. While the chiefs that were peacefully inclined pitched their camps near the Agency of the Government, as the general had wished, the "Hostiles" refused and remained behind. At this juncture Father Jutz offered, as on a previous occasion, his services to mediate. But General Brooke showed him a dispatch recently received from Washington reprimanding the general and telling him "it seemed that the management of the affair had been transferred to someone else." Accordingly, he declined to accept the Father's offer; but trying his own luck, he really, after some fruitless attempts, succeeded in changing the minds of the hostiles. They yielded and were already marching to the General's headquarters, when an unfortunate occurrence rendered the general's success completely naught.

Chief Bigfoot, coming with his braves from the North in order to effect a union with the Rosebud Indians, had missed his way and was forced to pitch his camp on the Wounded Knee Creek, where he was soon surrounded by Brooke's soldiers, who had orders to send him home. But before the Indians could be informed of this intention, an unfortunate shot, fired by an unknown person (no one wanted to know with certainty whether it came from an Indian or a soldier, and those who did know had every reason to keep it secret) became the signal for a fierce battle, in which almost all the 200 Indians of Bigfoot's following were either killed or wounded. This sad event, which took place on December 29, 1890, greatly irritated all the Indians, even those of Pine Ridge. While many of them fled, others shot at the Agency and, during the following night, they burned down the houses of the white enemy all around the mission, leaving, however, the mission itself undisturbed.

These conflagrations were clearly observed from the Agency, and believing that the Mission buildings, too, were on fire, General Brooke at once despatched a division of horse to save what could be saved. They came tearing at full gallop and shouting, "All alive yet?" alighted at the Mission. Father Jutz had not yet finished his welcoming answer, when shots were heard coming from the direction of what proved to be an Indian lurking place. In no time the soldiers were back on their steeds and dashing in the direction of the shots. They had not made more than a mile when they hit upon the Indians who were hidden in the bushes that covered the elevations on both sides of the road, and at once returned their fire. This fight could be observed from the Mission. It became plain that the Indians were gaining, and at noon the soldiers were hard pressed by their foes. Seeing this, Father Jutz despatched a rider to inform General Brooke of the perilous pass of the soldiers. Without delay a squadron of negroes came at a gallop and relieved the soldiers' embarrassment. The exchange of shots, however, continued until 4 P. M., when it suddenly ceased. The Indians were returning to their camps, and the soldiers to the Agency. One dead and two wounded soldiers were carried to the Mission, but it remained unknown whether the Indians had any dead or wounded. Though the Sisters offered their further services, the soldiers did not care to remain at the Mission.

Thus, without any protection and almost on the battlefield of contending forces, the Mission remained unharmed. Now telegrams arrived from Buffalo and Washington giving orders to take measures assuring the safety of the sisters, and a convent in Omaha was offered the sisters as an asylum. The superioress, however, resolved to remain, and her example was followed by all the other sisters; for "they knew themselves safe under the protection of the Queen of the Holy Rosary." In the course of these days General Miles, the commander-in-chief of the troops, came to the Agency and ordered General Brooke to attack the enemy in the rear. When this was successfully accomplished, the Indians marched to the Agency, where they were disarmed and sent, by bands, to Rosebud. It was the end of the war.

A comparison of the preceding report with the most extensive report of Mr. James Mooney in his work, "The Ghost Dance Religion and the Sioux Outbreak of 1890," which fills a large part of the second folio volume of the "14th annual report of the Bureau of Ethnology, 1892-1893, Washington, 1896," shows that the two authors generally agree on the facts they mention. A few differences, however, are noticed. Mooney has no word about Father Jutz's second offer of mediation and the General's declining answer that was inspired by the reprimand in the telegram from Washington that "it seemed the management of the affair had been transferred to someone else." Father Jutz himself, probably from a delicate regard for the General, who was most devoted to him, writing about the episode in the "Katholischen Missionen" and the "Canisius Monthly," only hints at that part of the telegram as an opinion, but does not mention the exact words as a fact. Besides, while according to Father Jutz no one wanted to know who fired the fatal shot that occasioned the Wounded Knee Battle, Mooney places the responsibility for it on an Indian who was influenced by the medicine-man Yellowbird, though he is unable to give his name. It is, finally, amazing that Mooney does not record the service by which Father Jutz, during the so-called Mission Fight (it took place near the Mission) on the day after the battle of Wounded Knee, saved the lives of or at least preserved from capture the soldiers who had been almost surrounded by the Indians. These omissions amaze, because Mooney not only impresses one as a truth-loving man, but on all other occasions mentions Father Jutz's name most honorably; for instance, crediting him with the successful first mediation, expressly remarking that no Christian Indians took part in the disturbance, that Father Jutz, with the sisters, though surrounded by wild Indians and cut off from the Government soldiers, bravely persevered at his post caring for the children, the refugees and the wounded, that the Indians, as he was assured by one of their race, were attached to Father Jutz, and "that he was a brave man, braver than any Indian." It probably was the humility of the Father that, while Mr. Mooney was investigating the events of 1890, concealed from him his own praiseworthy actions whenever he was able to conceal them.

In 1891 the superiors of Pine Ridge and Rosebud changed places, Father Florentinus Digmann coming to Pine Ridge

and Father Jutz returning to St. Francis Mission. During this period of office he built a new house for the fathers, brothers and boys, and had two additional wells dug, one for the Indians, the other for the Mission garden. Again, from 1894 to 1896 we find him in the Holy Rosary Mission: it was the end of his activity in Dakota. He was replaced by Father Aloysius Bosch, who spoke the Sioux language more fluently than his predecessor.

But the call to Boston, Mass., which made him Rector of the German Holy Trinity parish, was a greater honor for him. At that time the question was to preserve the care of souls in the only German parish of the large city of Boston for the Buffalo Mission. Boston was and had tried to remain entirely under the jurisdiction of the New York Province, and the Provincial of that Province had decided to give up the German parish if no suitable priests could be found for it. Accordingly, Father Van Rossum, the Superior of the Buffalo Mission, made an effort to secure a superior for the parish. "I am thinking of you," he wrote to Father Jutz; "it would, of course, mean the loss of one priest for the Dakota Mission, and it is very hard for me to make the sacrifice for the Residence in Boston; but it would reflect on the German Province if things should not go well there." And so Father Jutz was chosen to fill that place.

In Boston a large part of his time belonged to the children; but his zeal brought blessings to all. He built the Lourdes grotto, before which so many thousand souls have received light and consolation; he erected the beautiful communion railing, and the marble altar is dedicated to his memory; he rebuilt the casino and founded the St. Anthony Sinking Fund which brought in thousands of dollars annually and even now is doing much good. The parishioners of Holy Trinity esteemed and loved their Rector. "The reason for this attachment," writes the Boston "Monatsbote" in May, 1924, "was the holiness of his life, his great willingness to make sacrifices, and the simple, unaffected cordiality with which he treated all alike; his was a thoroughly honest and upright soul that embraced all with true Christian charity and was loved in return. Even long after his departure from Boston the public mention of his name brought almost peals of applause."

Father Jutz left Boston in the summer of 1906 in order to begin his new work as chaplain of the City Hospital and the Men's Prison on Blackwell's Island in New York. Here he soon became painfully conscious of his faulty pronunciation of the English language. "This morning at mass the people laughed," he complained to Miss Evelyn Dwyer, the directress of his choir. "And, really," this lady writes, "his pronunciation was incomprehensible, though his grammar was better than mine." "Will you be so kind as to help me," he asked this self-sacrificing person, probably the only one under the circumstances who was able to help him. And she did help him. "Within a month," she writes, "his prayers and sermons could be understood." During that summer many of his former parishioners visited him. "I appreciate their loyalty," he told Miss Dwyer, "but now that I am on this island, I will devote

myself body and soul to the work at hand; I am not as clever and cultured as other Jesuits: you must not expect great things of me, but only good will; yet I will put myself entirely at your service." This resolution he faithfully carried out, devoting his time to the care of the thousand prisoners and the almost equally great number of patients under his charge. He took special care of the emergency patients that, according to custom, were brought to his hospital on three days of the week. According to Miss Dwyer, "Father Jutz kept a list of all arriving patients and interviewed all without exception," and in his own notes he resolved: "I will visit each hall at least every other day." His zeal was visibly blessed by God. "His presence," Miss Dwyer writes, "seemed to give a general air of resignation around the hospital. Many told me they felt happy in their sufferings. One pitifully afflicted creature, blind and deformed, said to me: "When Father Jutz puts his hand upon my head—and he does this every day—I can get through the day wonderfully."

Miss Dwyer relates a few facts that serve to show Father Jutz' character: "He made religion a desirable thing; for he was so cheerful and kind, so helping and reasonable. There was an attendant there who had brought a niece from Ireland, who was nearly of age, and had secured for her the position of a guardian. But she satisfied so little that the authorities were going to send her home. Seeing this, Father Jutz came forward and assumed responsibility for the girl, representing that in other regards she was doing well and should not be upset. He bought her clothes and other things and sought pleasures for her 'as God willed that good people should have good times.'" Another example: "On Friday nights during lent, when we had the Stations, Father Jutz served us singers with tea and cake, which he had personally procured in the city, while he himself ate bread so stale it was impossible to bite it. When we objected to eating the good things, he said: 'I must have a heart of flesh and blood for others, but of steel for myself; look at my presumption in trying to imitate Christ.'" A third example: "He had told us to put any questions or make any objections to anything. Now after his beautiful discourse on religious life some of us objected: 'But there are sisters who complain about their superioresses, others who favor the rich, and others who do not impress the children with whom they come into contact.' 'What you say is true,' he answered, 'just as there was a Judas among the twelve apostles; if, therefore, there is one bad sister among twelve, we cannot complain; but, believe me, it is better to be than not to be in religion, for there is nothing in life except the salvation of your soul.'" "He did not permit us to visit the prison," Mi s Dwyer continues, "but I know that he took good care of the prisoners; he wrote letters to the judges and had personal interviews with them to have fines added to sentences remitted. He did everything for patients and prisoners, mending their braces, buying them fine combs, giving his food to them, and settling their disputes from the warden down. He constantly preached, 'Until you lose God, not all is lost,' and a prayer he generally recommended was, 'Sweet Jesus, be to me my Savior, and not my Judge.' He was regarded by all as a saint. After this

lapse of years he is fresh in my mind, which proves the impression he made on me."

The month of February, 1910, brought Father Jutz to Buffalo, New York, where, until 1919, his chief care was the Good Shepherd Home, which at that time was the refuge of good as well as of fallen girls, of girls that were to be preserved from sin and of women that were withdrawn from vice. The Mother Superior of the institution writes: "Father Jutz never lost an opportunity to help all the inmates of our home. He cared with fatherly love and compassion for those poor souls whom the world despises, instructing, catechizing and preparing them for the reception of the sacraments, and found special pleasure in the class of the younger girls of good morals. Our baptismal register shows his great zeal. But how many he has brought to God will be known only in eternity. His love was requited by all. On the occasion of his golden jubilee, when we, nuns and others, presented him some little gift to show our appreciation for his services, his surprise and pleasure were truly touching; like a child he thanked us in warm words and concluded with the remark: 'Soon I shall no longer be able to see you; my work is done here.' And it was so. The world may think little of his work in our lowly spot; but who can say what great things he has accomplished for the interests of Him who came into this world to save just such lost sheep as find their refuge with us? Certainly our Convent will hold his memory in reverence and ever pay him the tribute of prayer." During all these years of his chaplaincy in the Good Shepherd's he had a confessional in St. Michael's parish church, where before Sundays and feast days he listened to his penitents from half-past one until after six, and from half-past seven till after ten or eleven o'clock, rarely less than eight hours. And from 1917 to 1919 he had the additional duties of the spiritual father of the community.

Though his wiry constitution seemed to need no recreation and rarely had any, a slight fit of apoplexy on February 25, 1917, showed him that he had overtaxed his strength. "You very badly want rest," the doctor told him; "you have worked too much." "For that sin I have not made an act of contrition yet," was his prompt reply, and soon he was at his work again. He actually succeeded in extorting four more years of service from his body, till, in 1922, his hearing got considerably worse. Still, his penitents appeared not to mind that great inconvenience. But, at last, when after a long and strenuous day's work, he left the confessional, he had the painful conviction that his hearing was so badly impaired that he could no longer dare enter the confessional. He, therefore, confined himself to hearing confessions in his room.

In his declining years his kidneys failed more and more to function properly, and on January 27, 1924, it became necessary to bring him into the hospital in order to ensure for him that regular attendance which he could not receive at home. He had been there only a day or two when through an unfortunate fall upon the floor of his room he suffered an incurable fracture of the left hip, which caused him most intense pain almost continually. But he suffered without complaining, with

a patience that was noticed by everyone. "For an old man," a nurse remarked, "he is extraordinarily patient." And to his last moments he showed a delicate and sincere gratitude for the smallest services. Though it was painful for him not to be allowed, in spite of his repeated requests, to die in a religious house, he gladly submitted to this last disposition of his superiors that was enjoined by necessity. The chaplain of the hospital, one of Ours, remarked that seeing an example of such virtue, everyone regarded Father Jutz as a saint, and the nurses requested the favor to enter his room and do him a service.

"I am ready," he often repeated during the last years; and those who were acquainted with him knew that he was telling the truth. Father Jutz certainly was ready. The tranquility and joy that transfigured his countenance during the last days of suffering were the image of a soul that awaited her Judge with confidence. He went home, slumbering placidly, March 21, 1924.

We cannot attempt to penetrate his interior life, but we are able to get a few glimpses of it. Father Jutz first of all was an obedient religious who, above all, did not swerve from the duties of common life whenever he could, and he adhered to his resolution "to choose in everything what is more conformable to poverty." As to chastity, he had learned to love this virtue in his young years while he was reading a booklet on S. Aloysius. One never saw him idle. Self-conquest and mortification have a prominent place in his written resolutions as well as in their faithful execution. When, for instance, the caller, on going the round in the morning, came near his room, the sound of a discipline regularly told him that Father Jutz had awakened from his sleep. That he loved prayer is evident from his visible devotion at the altar, his often repeated recital of the Holy Rosary, and his frequent and long presence in the chapel either adoring the Holy Eucharist or making the stations of the Cross. He had resolved "to pay particular honor to St. Joseph." And his love of the Sacred Heart appears from a prayer found, written by him, in his breviary. "Grant me the grace to have my dwelling in Thy Sacred Heart: there I will live all the days of my life; there I will breathe my last. Erect Thou Thy dwelling in my heart that thus we may remain united interiorly, till some day I may be allowed to praise and love and possess Thee in heaven above for all eternity, where I will sing the infinite mercies of Thy Sacred Heart. Amen."

As Superior, Father Jutz did not always satisfy everyone. One might say, of course, that it is impossible, especially for a superior, to please all; yet, has not every superior, also as superior, his shortcomings? "He wanted to have everything just so," was the judgment of Father Jutz in a certain circle; others resented that he showed too little regard for the wishes of his community in the bill of fare. Others, finally, thought he was somewhat narrow-minded. These strictures probably contain some grains of truth and point to the sources of faults with which he had to struggle, especially a certain stubborn narrowmindedness. Without doubt, Father Jutz had his faults; but whenever he recognized them, he perseveringly tried to overcome them. "Where is my love for God," he has in his notes, "if

I offend Him with the least deliberate sin?" And the small number of these faults, together with the visible endeavor to avoid them entirely, prove that his sincere efforts were crowned with success.

But he had a higher aim: "My daily resolution shall be, 'I will become a saint today;' for if I can lead a holy life for one day, I shall be able to become a saint." And it may be asserted with confidence that he faithfully co-operated with God's loving Providence, that without ceasing both offered him the occasions and the grace to carry out his noble resolution. The yoke of hard work that he bore so willingly from his youth; the virtues that he practiced so earnestly; the numerous sacrifices that he made so joyfully during his long life; the painful disappointments and great corporal sufferings which he bore so patiently with truly Christian resignation and love —all these trials were a scorching fire that purified his soul, detached it from earthly desires and united it with God.

Zeal for souls was one of his principal virtues. "Why have I become a priest and a Jesuit?" he writes in his notes. "Was it not for this purpose, to lead many souls to God?" This aim was constantly before his eyes—during the long and laborious wrestling with his studies and while he served the diseased soldiers; while he sustained the privations of the years of storm and stress in Wyoming and Dakota, and during his exhausting labors in the hospital and the confessional. It was for the salvation of souls that, above all, he strove to lead a holy life. "Of what avail are all my labors and prayers," he writes, "unless I am united to my Savior by the bonds of the most intimate friendship? Only the saints are able to do something great for souls." This love appears also in his great kindheartedness. "He was always ready to help and to advise," are the words of his fellow missionary; "and therefore he won the hearts of all, wherever he was; many years after he had left Dakota the Indians still talked of him; and even now they inquire after him." His fellow religious, too, received their share of his brotherly kindness. For, wherever he was, he was hailed as the universal helper in need; thus, blunt razors, torn rosaries and other damaged things were brought to him for their prompt repair. A word sufficed to secure his services for the performance of any inconvenient duty. With similar love he helped the sick and the poor.

He did not strive for the applause of the world. Indeed, following his resolution "to choose what is in keeping with humility," he offered himself for the unpretentious apostolate among the Negroes in Africa. Though this wish of his was not fulfilled, the work of his whole life, if you except his years in Boston, was hidden from the gaze of the world. He, likewise, wanted to keep silent about himself; and, in fact, one rarely heard him talk of his own affairs. If, nevertheless, he published reports about his work, they had been suggested by others and were written in the spirit of obedience to show gratitude towards the benefactors of the Indian missions. The same humility prompted him to be simple and unassuming in his exterior and to consider no work below his dignity. To quote that faithful laybrother, who worked with him in the

missions: "He willingly assisted me in shingling roofs and building chimneys, in baking bricks and digging wells." And we may well suppose with his fellow missionary "that his guardian angel could relate much that Father Jutz' humility has buried in silence."

It was especially during the long years of his laborious apostolate that Father Jutz acquired that uncommon patience which was noticed by everyone who had to deal with him. Referring to a time that is almost two score years past, that same lay-brother whom we have mentioned repeatedly, writes: "Never did a word of complaint pass his lips, though we often barely had what was absolutely necessary for the sustenance of our lives." And his fellow laborer in the vineyard of the Lord, speaking of about the same time, writes: "In spite of his 47 years and his hard hearing, he had the perseverance to learn the language of the Indians sufficiently to get along with them." He showed a similar patient persistence when after that humiliation on Blackwell's Island he endeavored to acquire a tolerable pronunciation of English so difficult to his untrained tongue, and when, in defiance of his 80 years, he faithfully prepared, memorized and delivered domestic exhortations and other English talks—mental exertions impossible for him without uncounted acts of self-conquest for the love of God. And one should think that a well-nigh perfect patience was required for those endless hours he was seated in the confessional, trying with never flagging kindness and without the aid of a quick ear, to dispose for absolution, among others, uncouth or discouraged and weak-willed penitents. For many years—we almost forgot to mention this fact—he had patiently borne the inconvenience of having lost his left eye; though daily conversing with him for years, one had to be told by others to learn of this misfortune; and, when in addition to it, his hearing began to vanish completely, taking away from him his last consolation of being able to hear confessions and making it almost necessary for him to read the lips of those with whom he wished to converse, his patience did not give, but grew. But the last weeks of his sojourn in this vale of trials had raised the resignation and love with which he bore his intense sufferings to such a degree of perfection that, according to the chaplain of the hospital, this extraordinary patience was actually regarded as his purgatory, after which, at the moment of his decease, heaven would open to him.

We cannot wonder that so virtuous a man was highly esteemed from his youth and that his prayers were requested by high and low. R. I. P.

F. J. BUNSE, S. J.

VARIA

THE AURIESVILLE SHRINE. *Visit by a Newspaper Reporter*—Auriesville is not a big place; if the truth must be known, it harbors scarcely more than twenty-five families, and as these families have little to do with my narrative, I pass them by with a mere mention. It is a little place, and yet, despite its littleness, its name is known far and wide. For a few months every year it springs into the local limelight, attracts considerable attention during the summer, and when the cold winds begin to blow, for some reason or other, subsides again like nature, to await the coming of another spring. No mere pleasure resort this, yet hither come people at times by the thousands. Not broadly advertised for any salubrious air or medicated waters, yet hundreds come to it for relief and cure of bodily ailments and spiritual worries. It is indeed a wonderful place.

With a little time on my hands, I resolved to take a spin up that way and see what it was all about. Being more or less of a "busy" man, my instinct told me to get to my destination by the shortest way. But, oh, what a mistake! It was all plain sailing along the state highway until I came to a sign post at Tribes Hill that told me to turn to the left for the shrine. That was where I made my mistake. The shrine by way of Fonda is a longer journey, but it is safer and more pleasant.

Arrived at the shrine grounds, I parked little Henry—it is still new, despite its summer adventures—beneath an old shelter where also there was a "tin Lizzie," the shrine car, old and the worse for wear. Never having been at the shrine in September, I was not prepared to find the place so attractive in the golden autumn sunlight. The effect produced on me, and everyone knows I am not given over much to sentimentality, was immediate and wonderful.

Of course, the shrine of Our Lady of Martyrs is a religious place and it is not long before you experience the supermundane atmosphere. An invisible influence impels you along a tree-shaded walk and although you stop now and then to examine the new stations of the cross that were erected during the summer, you finally gravitate towards the open-air chapel. All paths seem to lead to this chapel and do not be surprised if you stand, as many another must have stood, entranced at the portals by the sight of hundreds of lights burning before the altar of Our Lady of Martyrs. I was all alone. Not a sound smote the stillness of the air, if you except the occasional chirrup of some belated bird of passage, or the slight murmur of the leaves when some unfamiliar wind rustled through the neighboring trees. Yet I did not feel alone, for all about me were the spirits of the thousands who had come here to pray hardly a month ago.

To the east I wandered and there I saw carpenters at work on one of the buildings which reminded me of the White House grounds at Washington. A sign tells the visitor this is called the chapel of the Pieta because it shelters an exquisite statue of the Blessed Mother holding on her knee the body of the dead Christ. This statue is a copy of the design of Achterman in the Munster Cathedral and is carved in marble after the same model.

From this coign of vantage I looked about me in all directions and found everywhere something to arrest the eye and engage the attention. To the north and below me at the foot of the hill the Mohawk Valley stretched east and west as far as the eye could see and in the center, like glistening silver, the silent, meandering Mohawk River flowed, with now and then the silence broken by the hardly perceptible chug, chug, of some passing motor-boat on its way towards the sea. To the south and all around me was the evidence of many years of labor in converting a farm land into an earthly paradise.

At the east and through the trees my eyes alighted on a nondescript kind of building and thither I wended my way, only to find with every step the shack took on something of the character of a residence. It had a porch and an open door and, nothing daunted, I mounted the steps to inspect two signs. One read, "Private," the other "Cloister." At my feet was a handbell, but before I could stoop down and ring it to see what would happen, I heard footsteps and saw approaching a black-robed priest. I had to do or say something to cover up my inquisitiveness, so I chose to say I was just browsing about and interested in learning something about the shrine and its meaning. The priest happened to be the father in charge of the shrine. He told me to take a rocker, excused himself, saying he would return in a few minutes and then went off in the direction of the chapel. Soon I heard the Angelus ring from the bell in the tower near the chapel. The father was ringing it.

On his return to the porch the father told me the bell rings three times at appointed hours every day, and if the neighbors do not hear it, they will think the father has gone away. By some in the vicinity time is kept by the ringing of the Angelus. Asked if he did not feel lonely living all by himself, he said the surroundings were so beautiful he couldn't feel alone. Besides, he had so much to do in thinking about the past summer and what he could do to prepare for the next that he had no time to be lonely. Moreover, a Jesuit must be ready to live under all sorts of conditions and alone, or with many different kinds of people. I feared I might be detaining him from his dinner, but he replied that his wants are very few. "I take a good meal down at the Shrine Hotel every night and for the rest I do my own little cooking myself here in the house."

This gave me an opening and I asked the father if he would have leisure enough to tell me all about the shrine and its purposes and of the cures I had heard spoken of as taking place at the shrine. He began by telling me all about Father Jogues and the others who are venerated at Auriesville and the reason for the veneration. The Indian maiden, Kateri Tekakwitha,

also came in for her share in the story. I never knew that Auriesville had such meaning for Catholics. After a little while it suddenly dawned on me that we were traveling all over the grounds and stopping here and there wherever history or tradition had left a mark. Even the ravine and Goupil Creek were on the program. It was a treat to go about with such a capable guide, who seemed to know all about his subject. It was like listening to a history professor enthused over the subject of his lecture. When we came back to the porch I was certainly tired and welcomed a further invitation to occupy a rocker again. Here, mindful that history is always in the making, I asked the father to tell me about the practical management of the shrine and from the way he talked I could see that he had thought long and deeply and even recently on the charge committed to his care by the society of which he is a member.

Speaking of the past, he said that the financial statements for every year showed it to have been a constant struggle for the father in charge of the shrine to try to make both ends meet. At certain times it was impossible and the generous aid of personal friends had to be enlisted to tide over difficulties. In proof of this he instanced the large sum of money that had been expended in early years in building up the shrine and particularly in building the approach to the ravine. The water system, too, which is a God-send to the people who visit the shrine was another heavy expense that had to be begged for. Everything, however, had been well spent, but the consequence is that when the present director took charge two years ago, he was presented with a thirty thousand dollar debt. During the past two years he has not only paid the interest regularly, but has also managed to pay off two thousand dollars of the debt. He is fully determined not to let the debt increase.

"The future," he said, "is full of problems and perplexities. On the one hand, here are so many things to be done immediately and so little means to do them that all my surplus proceeds could be spent at once on needed repairs to the old buildings. On the other hand, I see so many improvements that could be introduced to make the place more attractive that I am of two minds, whether to spend the money I have on repairs or give it up to improvements. Sometimes I compromise and do a little of both. Rome was not built in a day. With a little patience and by doing them one by one, all things will be accomplished in time."

Asked about the immediate and pressing needs of the shrine, the father said: "You have only to look about you. Everyone who comes here thinks this is a beautiful place, one of the most attractive in the country. And so it is. But when you live here summer after summer, you come to notice the defects and the imperfections and you know what remedy ought to be applied. Take for example the open-air chapel. It will accommodate about eight hundred persons, but on a pilgrimage Sunday over a thousand will crowd into it and another thousand or more will be kneeling outside and trying to look in. On some Sundays of August as many as four or five thousand people will hear mass at different times in that chapel. The roof has to be repaired every year, and as for the floor, a

new one is needed, You saw the backless benches probably as old as the chapel itself. I marvel at the patience shown by the people who use them. They consider this inconvenience a little thing, because they know that every true pilgrimage is attended by some inconvenience, either from themselves or from their circumstances. The remedy for this condition of affairs is a new and more commodious chapel. For it I have a little sum put away, but it is so small that building operations are for the present not to be considered.

"Next, there is need of a new shelter for the pilgrims in case of rain. The present one is quite dilapidated, and, as you will notice, crowded with farm products and machinery. Those things do not belong in that place, but we have to put something there in order to keep the people out, lest perhaps some misfortune should come upon them. New and more commodious rest houses should be provided for the convenience of visitors; they should be nearer the shrine proper. All the roads throughout the grounds are in a run-down condition and need several carloads of stone dust to bring them back into shape. A better residence should be provided for the fathers who spend the summer at the shrine, or at least the present one should be painted up a bit, as well for the general appearance of the shrine, as also to provide better conveniences for the fathers. This item, however, does not cause me much concern. The convenience of the fathers is about the last thing that will engage my attention. I could go on with the list of needs, but I fear this would only weary you, as it sometimes wearies me to think of them and be unable to cope with them."

My next query was on the plans the father director had in mind and about how much money he would like to have on hand to spend on the place. "I could spend any amount of money in developing the shrine and thus make it the most attractive place of its kind in the whole United States, to say nothing of New York. However, as I have no hope of ever receiving an unlimited supply of money for my disposal, my desires and plans are quite modest. With a hundred thousand dollars I could work marvels, but even this sum to me is fantastic and unreal. Twenty-five thousand dollars seems reasonable and obtainable.

"The first thing to be done would be to have some competent landscape gardener and architect map out our grounds in a manner suitable to our purposes. (You do not know any such who is willing to do this work merely for the sake of making a great name for himself, do you? It would be a wonderful advertisement.) Then during the course of future years we could work little by little on the execution of these plans. Up to the present, everything has been done for the time being, but after forty years of experiment, things ought to take on the character of permanence.

"I am not asking anybody to pay my past debts, because I am trying to save a little every year to pay the interest and lower the principal. But I should like all visitors to the shrine to help me with my present needs and keep me from going into heavier debt. If we could get a little ahead of our necessary expenses so as to be able to set aside a little every year we could

begin to make greater progress. You see on all sides of the shrine proper land which belongs to the shrine and on which the shrine pays taxes. All this land was acquired with the view of securing privacy and such seclusion as the religious character of the place requires. We want to keep away from the neighborhood of the shrine hucksters and venders of all kinds, who, if allowed, would convert the neighborhood into a commercial venture. Now it seems to me that this land which we already possess, most of it paid for by private individuals and donated to the shrine, could be made more productive and so yield greater returns to help meet the expense of maintaining the shrine. With our present facilities we are hardly able to meet our current expenses. For the past two years we have been developing the land into high grade farming, but we lack what is considered most essential to a successful farm and that is a first-class dairy. If we could have such a thing, I am sure we could advance materially the agricultural propriety of Montgomery county. On this point you must understand me clearly. Farms and a dairy have absolutely nothing to do as such with the maintenance of a shrine for religious purposes. Nor are commercial enterprises a suitable occupation for the clergy to be engaged in. It would be better if the shrine were self-supporting, but as it is not, it would seem to be the part of good management to try to make use of all available means at hand. Moreover, it would be a pity to let these farms run down and be neglected when they could be producing food for the consumer.

"My shrine superintendent and many others have been trying to get me to open a campaign for needed funds. To this, following in the footsteps of my predecessors, I am utterly opposed. Apart from the statement of our needs in the little magazine, "The Pilgrim of Our Lady of Martyrs," which goes to all parts of this country, and the little we say to pilgrims on the Sundays of August, we never make any general appeal for money. We realize that church support from the pilgrims is due first and foremost to the churches and pastors of the localities from which the pilgrims come and if they have afterwards anything to spare for Auriesville we are glad to accept it.

"However, when I consider all that the shrine has done for the moral and material advancement of Montgomery and sursounding counties, and when I consider how much more it is willing to do, if possible, I begin to think some co-operation, or show of appreciation, on the part of the citizens of the counties mentioned would not be altogether out of place. During the forty years of its existence the shrine must have spent in Montgomery county alone upwards of two hundred thousand dollars for its ordinary expenses. It has brought to the shrine in the month of August alone every year an average of about ten thousand persons who would probably not have come in the county except for the presence of the shrine in it. It furnishes an out-door center for all who choose to come, without any question of religious beliefs, and permits them to stay during the day as long as they wish, provided nothing is done to detract from the sacred character of the place. Nearly every improvement that has been made in our neighborhood owes its

introduction to the zeal of the father who happened to be in charge of the shrine at the time. On the other hand, there is no evidence that the citizens as such of any county have ever gone out of their way to do anything for, or co-operate with, the shrine. Here and there at times there has been unwarranted and adverse criticism. I should not expect, or want, them to do anything at all for the religious side of the shrine interests, but there is a vast number of little things they should do that would be of advantage both to the shrine and to the community in general, irrespective of religious beliefs. Auriesville could be made the show-place of the county.

"I have often thought that if the boards of trade, chambers of commerce, automobile associations, Rotary and Kiwanis clubs of Montgomery and surrounding counties could be brought to look upon the nearness of the shrine as a business asset to the community at large, they would not be slow to recognize their opportunities and would be willing to lend a hand to the material development of the shrine. This thought carries the more weight with me when I reflect that one of the purposes for which the shrine was opened, namely, the beatification of the heroic men who lived at Auriesville among savages and gave their lives as witnesses for the faith they professed, is so near to attainment. When this decision of our Holy Father is made, as we have every reason to expect, in the near future, there will be no telling of the vast number of visitors to the shrine that can reasonably be expected.

"But now it is growing late, I am sure you must be tired of all my tale and, besides, it is now time for me to read my office. Good-bye, and when you hear of anyone who has some money to give away, put a good word in for the shrine at Auriesville."

So I left the father and I came away from the land of the American martyrs much impressed.

BALTIMORE. *Golden Jubilee of Brother John H. Hammill*—On September 7 Brother Hammill celebrated his fifty years as a Lay Brother in the Society of Jesus, having entered the Novitiate August 19, 1874. The Jubilarian was born in Alexandria, Va., July 15, 1851, where he was a Sanctuary boy in our church of St. Mary's. He came to Baltimore in 1873, and with the exception of some years passed in Woodstock College, Holy Cross College, Troy and Philadelphia, he has spent his life of devoted service to His Lord and Master here in Baltimore. His duties have not brought him much before the people, but few in our community are busier than the good Brother. His work is done in obscurity and silence, but in God's own time, the world will know "who is who" in God's church. Then many whose light shone brightly before the world, will not be noticed, and those who worked and suffered unknown, will shine like the stars of heaven. Yes, the Lord has said it: "Blessed are they that humble themselves, for they shall be exalted."

Tribute to Father Ayd—Before leaving for his new post in Fordham University, prisoners at the Penitentiary on July 31 gave to Father Ayd a silver watch and fob as a token of their appreciation of his services as chaplain. Father Ayd has been a visitor at the Penitentiary during the last six years and for three years has been the official chaplain.

BRITISH HONDURAS. *Bishop Murphy's Arrival*—Sunday, May 4, 1924, will always be a memorable day to the inhabitants of Belize. Those who have been here a long time all agree that the reception prepared for Bishop Murphy was the most solemn demonstration that the town has ever seen. The United Fruit Co., at the request of the prominent men of the town, sent one of its finest passenger boats out of its regular route to land him here on a Sunday morning. The agent of a big mahogany company loaned the best-equipped boat in town so that Ours and the reception committee could go out to the big steamer and bring his Lordship ashore. Several other boats went out with bands playing and flags flying to act as escort.

Arrived at the shore, the bishop, clothed in purple soutane, and wearing the Cappa Magna and purple biretta, was cheered by the great throng of people assembled at Fort George, and welcomed by the executive committee. He was then conducted to a waiting auto, and from here viewed a procession made up of the school children and the various sodalities and parish organizations, each preceded by a line of mounted marshals and a band. After the acolytes passed, the car carrying his Lordship, Rev. Father Superior (Father Kammerer) and Father Kemphues, joined the procession, followed by autos with the Fathers, Scholastics and Brothers from the Cathedral and the College, and (as the local paper put it) one priest from each of the country districts.

All along the line of march Venetian poles had been set up, with streamers hung from one to another, and at intervals appropriate signs of welcome were strung across the streets. The outside of the cathedral was elaborately decorated with palms and colored pennants and prettily designed arches. While the Bishop vested for Mass, the congregation, admitted by ticket, packed the cathedral. The Governor, the Heads of the Government departments, and most of the foreign consuls were present. On Sunday and Monday night the front of the cathedral was decorated with hundreds of electric lights. On Monday night a public reception was held, at which a young lawyer, a graduate of St. John's, made the address of welcome. The Bishop, after thanking the people for the warm welcome they had given him, dwelt at length on the work which Ours have done and are doing for the spiritual good of the people by their ministrations and the Catholic education given at the college and in the primary schools.—*R. C. H.*

BUFFALO. *Golden Jubilee of Father Ludwig Bonvin*—On Thursday, October 16, 1924, Father Ludwig Bonvin of Canisius High School celebrated the Golden Jubilee of his entrance into religion. The event was observed in church and hall with elaborate and appropriate ceremonies. Flowers and flags, festoons and drapery, golden mottoes in letters of gold, poetry and oratory, vocal and instrumental music, lay and cleric, friends and brethren—all united to honor the occasion. The Jubilarian sang the Mass, and the Bishop presided in the sanctuary. The students occupied the side aisles, and the center was filled with jubilant friends from far and near. The cathedral choir sang a mass composed by the Jubilarian himself, to wit, the "Festive

Mass in Honor of St. Ignatius." The offertory piece was also one of his compositions, *Jesu Dulcis Memoria*. In the evening there was a Jubilee banquet, at which Father Cohausz, the Rector of St. Ann's, presided. There were several speeches, the most noteworthy of which was delivered by the Jubilarian. Father Faber, S. J., read a congratulatory ode in German. The local papers gave unusual prominence to the celebration, and the National Catholic News Service broadcasted the event throughout the United States and Canada.

And rightly so, for the central figure is a musician not merely of national, but also of international repute. He is known throughout the Catholic world not only for his own compositions, but also for his valuable contributions to the literature of music; and his services have been recognized by an Honorary Doctorate from the University of Wuerzburg and by special congratulations from Pius X. His articles on sacred music have been published in half a dozen European languages, and they were not translated either; for Father Bonvin is a remarkable linguist. He writes and speaks three languages with ease and correctness—German, French and English—and he has a lesser acquaintance with several others. And yet with all his linguistic and musical studies, he is a man of childlike simplicity.

His sacred music is manifold. He has written six Masses, many offertories, motets, hymns and some organ compositions. Besides that, he has compiled three hymn books, which have been favorably received by Catholic musicians. "Hosanna" contains the best and only the best popular melodies. The music is ecclesiastical in character, the language is poetic, and the text suits the melody. He has thus remedied a common defect caused by a lack of correspondence between music and words. In old music he has published practical editions of the Vatican Gregorian melodies, following the principle of the original rhythm, with its various and proportional note values. On that point he differs from the interpretation of Gregorian chant as given by *Solesmes;* namely, that all Gregorian notes are equal in duration. Father Bonvin maintains that such an interpretation constitutes an unnatural exception to the general laws of music and the universal practice of mankind. For several years he has engaged in controversy on that subject in ecclesiastical and musical periodicals; and, according to competent authorities, he has won a decided victory.

Another subject on which he has written extensively is the question of *mixed choirs;* that is, whether female voices are unsuited to Gregorian rhythm and whether they are excluded by the *Motu Proprio* of Pius X. He holds that the document in question contains no new legislation on the subject; that it has reference to the sanctuary choir, which is often called the *liturgical choir* or the *choir of the levites;* and that women have always been debarred from singing in the sanctuary. Rome approved his stand, and the Bishop rejoiced because he had thus rid him of an anxious conscience and solved a difficult problem. To form a choir of male voices exclusively was in many parishes not only difficult, but impossible. Some of the American Bishops have written personal letters to Father Bonvin to thank him for the services thus rendered.

It may not be generally known that our Jubilarian has edited and published two musical compositions by St. Francis Borgia, a Mass and an oratorio. The former is a *Missa Octavi Toni* for four mixed voices. The latter is a short oratorio entitled "The Resurrection of Our Lord."

This sketch is not the place to enumerate and evaluate the numerous musical compositions, both sacred and profane, of Father Bonvin. Let me merely cite the opinion of two competent critics. J. G. E. Stohle says: "Bonvin is a prominent and noble composer; his technique is excellent; in his music situations and moods are faithfully depicted; everything is new and original without being studied or labored."

Joseph Otten writes: "Bonvin's songs are on a level with what is best in the song literature of the present day. Bonvin could not be commonplace, even if he wanted to be. He has intense sentiment without the danger of ever becoming sentimental."

Some two hundred years ago the Bonvin family migrated from Italy to Switzerland. At that time the form of the name was Bonivini. But Father Bonvin is more like a German or an Englishman than he is like an Italian. His mother was German, being a Miss Maria Raimer from Munich. He belonged to a musical family, and the different members used to give concerts in vacation with young Ludwig as leader. His father was a physician and had a beautiful tenor voice, which he used freely for recreation or charity. Ludwig studied medicine for a year or two and law for another year, but the Lord had something in store for him even more sacred than the noble art of the physician. He entered the Society of Jesus in Exaten, Holland, October 16, 1874. After the usual philosophical and theological studies he was ordained a priest in Ditton Hall, England, August 30, 1885. He came to Buffalo in 1887, and he has been at Canisius College and High School ever since. From 1887 to 1905 he directed the College Choir, and from 1888 to 1907 he had charge of the Canisius College Orchestra. Under his able direction, Choir and Orchestra displayed the skill and acquired the reputation of professional musicians. He devoted his free time to musical compositions, and his published works number about 150.

The many friends of Father Bonvin presented him at the banquet with a purse of $500, which he gratefully accepted on the understanding that he would be allowed to send it to his suffering countrymen in Germany.

CALIFORNIA PROVINCE. HILLYARD. *Mt. St. Michael's. Laymen's Retreat*—During July, in the absence of the scholastics at their villa in Idaho, the house was given over to the use of a Laymen's Retreat conducted by Father T. J. Murphy, S. J., of Seattle. Over 100 men from Spokane and immediate vicinity made the exercises.

SANTA CLARA. *Laymen's Retreat*—Four very successful retreats under the auspices of the Catholic Laymen's League were given during the summer months at the University of Santa Clara by Rev. William I. Lonergan, S. J. A total of 183 men in all made the retreat, an increase of ten over last year's total. There was an especially large representation from Los

Angeles this year. The men were from every class and profession and came from long distances to make the exercises. The territory from which the majority were drawn was from Shasta on the north to the Imperial Valley on the south, and as far east as Salt Lake, with a few representatives from the middle west, and one from Alaska.

CANADA. *A New Province*—By a decree of Very Rev. Father General, taking effect on the Feast of the Sacred Heart, Ours in Canada have been divided into two provinces, one for the English speaking members and one for the French. Rev. Father P. J. M. Filion is Provincial of the former, and Rev. Father A. Boncompain is Provincial of the latter.

CZECHO-SLOVAKIA. MOUNT HOSTYN. *Distinguished Visitors*—To the delightful surprise of the Rev. Father Superior, J. Stryhal, S. J., and of all the pilgrims, the newly appointed Archbishop of Olomouc, Leopold Precan, visited this popular place of pilgrimage this past summer, as an humble pilgrim. Father Superior met his Grace most warmly and expressed his wish that Our Lady of Mount Hostyn may shower abundant graces upon this distinguished pilgrim, and requested that the pilgrims present offer their prayers for their saintly guide and pastor. In response, the Archbishop gave a short sketch of the places of pilgrimage he has visited from his boyhood, "but Mount Hostyn," he said, "is nearest to my heart. I assure you, dear pilgrims, that I'll do my utmost to follow my predecessor of happy memory in love and tender devotion for our Lady of Mount Hostyn. Here and now I place my entire diocese under the loving care of the Blessed Virgin Mary."

After these few words, a boy dressed in Moravian attire, smilingly approached the Archbishop and presented him with a little bread and salt. His Grace partook most thankfully, thus becoming a member of this sacred household. This thousand-year-old custom is performed only when distinguished guests make formal visits, entitling them to the hospitality of the home.

After imparting his Apostolic Blessing to the pilgrims, he bade farewell to Mount Hostyn, deeply impressed with his visit, promising to come again at the first opportunity.

The Papal Nuncio Visits Mount Hostyn—A few weeks later, during the month of August, 1924, another distinguished visitor in the person of His Excellency, Mgr. Marmaggi, Papal Nuncio to Prague, visited this sacred spot. During his visit His Excellency blessed an aureole for the statue of our Lady of Mount Hostyn. It was a glorious moment when the Nuncio with his own hands placed the aureole over our Lady's statue. Immediately the statue was flooded with brilliant lights and the pilgrims crowding the large church began to sing that inspiring hymn, "Tisickrat Pozdravujeme Tebe"—"Dear Mother, thousand times we salute Thee." Then the litany of our Lady was recited, followed by Benediction of the Most Blessed Sacrament.

In the evening an academy was rendered by the choral society, "Omladina." At the close the Nuncio spoke in the most glowing terms of the deep and child-like faith he has witnessed at Mount Hostyn, especially among the priests leading their faithful flocks to the feet of the Most Blessed Mother of God. "The

Holy Father will be delighted," he continued, "to hear what devout priests I have found here in the Moravian part of the Republic." Then, turning to the Jesuits present, he said: "Rejoice and thank God that he entrusted such a sacred treasure to your care. Be grateful that He has allowed you to work here, where you can increase the love of God, spread the devotion to the Blessed Virgin Mary and save innumerable souls. I must depart from you, dear pilgrims, but within my heart I'll carry away the love of all of you, young and old." Then, turning to the interpreter, he requested that the good pilgrims salute the Blessed Virgin Mary—"Evviva Maria!" In thundering tones all the pilgrims cried out: "Evviva Maria! Evviva Maria! Evviva Maria!" and at the suggestion of the interpreter they added: "Evviva Papa! Evviva Nuncio!" The Nuncio's address was interpreted by the University Professor, Dr. Kolisek. The academy closed with the singing of the Papal Hymn.

Our Novitiates—This summer we opened another novitiate at the historic place of pilgrimage and congress centre, Velehrad. Formerly both Bohemian as well as Slovak novices made their noviceship at Trnava. Hereafter, following out Father General's suggestion, the Bohemian novices, 15 in all, are to make their first two years of probation at Velehrad, and the Slovak novices, 12 in all, at Trnava, in the old novitiate. This makes 21 scholastic novices and 7 novice brothers in this our young and growing vice-province. Four scholastics are completing their classical studies at the Archbishop's Gymnasium in Prague.

A New Apostolic School—A new Apostolic school has been opened, the second in the vice-province, for Slovak students only, at Ruzomberk. Its purpose is to protect and spread the faith among the Slav people by training and educating boys for the missionary and apostolic life. Graduates are at liberty to enter any Order they choose, provided that that Order has missionary labors as one of its ends and aims, according to their constitutions.

Unpublished Sermons of Blessed Edmund Campion—As is well known, Blessed Edmund Campion, whom also the Bohemians claim as their own, for he spent nearly his entire religious life in their midst, made his novitiate at Brno, a five-hour run by train southeast of Prague. He was martyred in England two years after he left Prague. There is an excellent painting here in Prague in the Jesuit Church of St. Ignatius, depicting the blessed's vision, life and death. This painting is an interesting study, for it recalls the revelation Bl. Edmund Campion received while still a first-year novice at Brno, that he was to receive a martyr's crown. Campion is kneeling on the ground with his arms outstretched and eyes raised aloft glancing at the word *Maria*, for it was from the Blessed Virgin Mary that he received this consoling news of the martyr's crown. Round his neck is a rope and within his heart a dagger, showing the fulfilment of the prophecy. Beside him is his biretta and an open book with the words *Decem Rationes* written over its pages.

In his second-year novitiate Bl. Edmund taught Rhetoric at the Clementinum, a Jesuit University in Prague. Later as a priest he lectured and preached, and soon became an orator of note. Recently one of the Jesuit Fathers, now stationed in

Prague, unearthed a collection of manuscripts comprising a course of sermons for every Sunday in the year and for a few of the more important feasts. This collection was found in a Museum in Tesin (Teschinium) in Silesia, now a part of Poland. It was brought to Tesin a few years after the suppression of the society by Father Leopoldus Sersnik (Scherchnik), a Jesuit of the dispersed society. While at Prague he was appointed assistant librarian of the University library, formerly the Jesuit library at the Clementinum built in 1677. Through his personal efforts and iterest many valuable manuscripts regarding the Society of Jesus were preserved from destruction. After some years he departed to his native town of Tesin, where he was appointed assistant professor and later prefect of studies in the government school, formerly a Jesuit College. Father Sersnik died in the year the society was restored, venerable in years and noted for sanctity of life.

This collection of manuscripts, a volume about an inch thick, with pages a little larger than our standard typewriting paper, is marked: *V*-8, *Concionale ex concionibus a R. P. Edmundo Campiono, S. J., pronunciatis collectum, A. D.* 1557. Following the sermons are annotations on parts of Cicero's speeches, Campion's own. On the very last few pages are a number of poems. As far as is known, this collection of sermons has never been published, not even referred to by any of his biographers. Word regarding this course of sermons has been sent to England to those interested in Campion's life.

ENGLAND. LONDON. FARM STREET. *Afternoon Reunions for Converts*—Everyone is well aware how utterly lost the average convert is on reception into the Church. With the 120 converts who are annually received at Farm Street the difficulty is a serious one. It has now been met by a series of afternoon reunions where Catholics of long-standing do all in their power to form acquaintances and provoke friendships. The work, thanks to the loyal co-operation of the laity, has succeeded beyond all expectation; and we learn that the Cathedral Administrator has done the same in the large Westminster parish. Let us hope that Spanish Place and the Oratory will quickly follow suit. No work can be too great for these poor social pariahs. We may add that Cardinal Bourne has been present twice lately at Mount Street, and that His Eminence expressed the greatest pleasure at the welcome which was being accorded especially to convert parsons.

The Month. A Catholic Champion of Sixty Years—By its July issue, the *Month*, a publication of the English Jesuits, commemorates the start of its sixty-first year. With pardonable pride, because of the impersonal character of the press, and in lieu "of a fanfare from the outside," the editor anticipates our words of congratulation for the jubilarian, as he speaks a bit about the purpose and ideal the *Month* has kept in view during more than half a century. These terms explain, though not by ordinary financial standards, the success of this leading English Catholic periodical. Had the *Month* been published for gain, or even as a means of livelihood for an editor and his staff, "it might not now be enjoying so long a retrospect or have the heart to face the future undismayed." Any news-

paper man, familiar with the costs of editing and publication will confirm this judgment. The *Month* is Catholic, and it is a distinctly "class" journal, two facts which set quick bounds to its reading public and its advertising patronage. In spite of these limits it continues a robust existence, offering each month invaluable service in the interpretation of Catholic thought. Cardinal Newman stood close by at its birth, troubled with certain anxieties about its future, but it is certain he would be well satisfied today with the spiritual and intellectual balance of sixty years.—*America.*

LONDON. *German Missionaries to Return*—Missionaries of German and other former enemy nationality are to return to their spheres of work lying within the administration of the British Colonial Office, according to an official announcement made by this department in Whitehall.

The procedure to be adopted by the Colonial Office will be not to discriminate between German and any other foreigners who wish to take up missionary, educational or philanthropic work in territory administered under the Colonial Office. Catholic and non-Catholic missionaries alike will be able to avail themselves of this removal of the ban which has been in existence for about ten years.

The concession, however, is only in force where the territory is administered by the Colonial Office. The British Dominions and India have their own regulations in the matter, which the Colonial Office has no power to over-ride. But it is expected that these Governments will be influenced by the new ruling. Under the new provision German and other former enemy missionary organizations, as corporate societies, will resume their work with exactly the same amount of freedom as is enjoyed by any other non-British society.

GEORGETOWN. *Father Edmund Walsh Lectures Before the Institute of Politics in Williamstown, Mass., on Russia*—The following is taken from the *Transcript*, Boston, Aug. 23: "The ideal presentation of the Russian problem should be neither pro-Bolshevik nor anti-Bolshevik. It should be American." These words were the keynote of a remarkably cogent address delivered here today by Rev. Edmund A. Walsh, regent of the School of Foreign Service in Georgetown University and through the last two years in charge of Catholic relief work in Russia, co-operating with the A. R. A. "With malice toward none, with charity for all men, and with a great desire to assist in binding up the wounds of the Russian people," Father Walsh said in summarizing argument, "I still feel—and I believe that such is the mature judgment of a large body of American citizens whose patriotism I defy any man to challenge—that no rapprochement is possible until the Soviet Government, of its own initiative, introduces such reasonable modifications into its customary procedure as will enable American statesmanship to respond to invitations for recognition while remaining true to its sworn domestic obligations as well as to its known and demonstrated sentiments of friendship for the Russian people."

By this declaration of principles Father Walsh cut straight through the heart and center of the intensive debate on Russian relations which has formed, by all odds, the most interesting feature of this third week of the Institute of Politics session.

On the one hand he gave recognition and indorsement to the favorable picture of many constructive aspects of the newly developing life of the Russian people, drawn here during the week by Colonel William N. Haskell and by Arthur Ruhl, as against the more pessimistic view taken by John Spargo and by Dr. Boris, A. Bakhmeteff, chairman of the conference. On the other hand, Father Walsh brought the full force of his argumentative power to support of the position that American recognition of Russia is not now possible or desirable.

Six Georgetown Men at The Hague Academy—Georgetown University is sending more students to attend the Academy of International Law at the famous Palace of Peace at The Hague this summer than all other American educational institutions combined. Six of the ten students from America to take the course at the international academy are enrolled in the Georgetown School of Foreign Service.

The six men, all of whom are war veterans, are: Donald C. Barber, Elyria, Ohio; Warren Patterson, Pottsville, Pa.; M. J. Shea, Oak Park, Ill.; Henry Gorman, Naugatuck, Conn.; Connie R. Herron, Ottawa, Kan., and James T. Gilmartin, Dublin, Ireland. They were picked because of their high standing in their classes. Inasmuch as all the lectures will be in French, they must know that language.

Upon the completion of their studies, the six young men will revisit the battlefields of Europe, and then will make a tour of England, France, Belgium, Italy and possibly Germany, returning to Washington to resume their studies before October 1. Dr. James Brown Scott, a member of the Georgetown Foreign Service School, who is attending the London meeting of the American Bar Association, will later join the group at The Hague.

For four summers, Georgetown has sent small groups of students of this school to foreign countries, for studies that constitute a sort of post graduate work, for which credit is given. Venezuela, Spain and France and Poland have been visited by these groups.

New Seismograph—The New York Sun makes note of the installation at Georgetown University of "the finest seismograph on this side of the Atlantic." It is known as the Galitizin vertical seismograph. American Jesuit colleges have particularly interested themselves in seismographic work, and of the past record of Georgetown University in this particular field the Washington News dispatch says:

"In recent years Georgetown Observatory has given to the world first news of many earthquakes and its recording of the Tokio disaster was the first intimation the American press received of that catastrophe. Now, the observatory is in a position to render more complete and dependable services in recording even the most distant vibrations."

The special features ascribed to the new instrument are magnetic registration and photographic recording, whereby the element of friction in other types of machines is entirely eliminated. As a consequence the new seismograph, which has just been imported from England, will record tremors that could not be noticed by other machines and will further make possible a more accurate interpretation of seismic disturbances.

Fr. Tondorf Lectures—At the 900th meeting of the Cosmos Club in Washington, Fr. Tondorf lectured on "*The Seismograph and Its Interpretation.*"

MISSOURI PROVINCE. CINCINNATI. *St. Xavier College. New Residence Hall and Dining Room.*—The finishing touches on Elet Hall had scarcely been made when the incoming students from all parts of the Cincinnati section were on hand to occupy their quarters for the ensuing year. With its beautiful Tudor Gothic exterior and modern homelike appointments, Elet Hall fills a long-felt want at St. Xavier. Ample room is afforded 100 student guests, with accommodations for recreation, study and social activities and a temporary chapel where daily Mass, a long-forgotten privilege, has been resumed. The interior represents the latest development in the line of hotel construction and tasty decoration. Heat is supplied by a battery of oil-burning boilers with automatic control, while hot water for toilet purposes is furnished from a recently improved gas heater. The formal opening ceremonies took place Oct. 4.

A Donation—The grand sum of $50,000 was donated by a person who wishes his name kept unknown. $25,000 was given to the College at once and the $25,000 remaining will be collected at our wish. This money was freely given and can be used for any purpose the College may wish. It is expected it will be used in the building program to be started next Spring. The College is in need of a Chapel, a Library, a Class Building and Gymnasium.

College Recognized—St. Xavier College has been admitted into the Ohio College Association, State educational society for the standardization of college work and interchange of ideas. Most of the State and secular colleges and universities of the State belong to this association. Three members of the examining board visited us some time ago and praised our curriculum and equipment. Fathers Kister and O'Callaghan went to Columbus on the occasion of our reception into the Association.

DENVER. *Retreat for Laymen*—Rev. Father Kelley was honor guest at the commencement exercises of both Denver University and the University of Colorado, and at the latter institution was one of the principal speakers of the evening. Such recognition, together with many other recent marks of esteem, is very encouraging evidence on the part of the leading secular educators of the State for more amicable relations with us in the future.

The ever popular Thursday-to-Monday retreats for laymen at Regis began this year in mid-July. Rev. Wm. F. Robinson, S. J., conducted the first series of exercises commencing on July 10. Rev. Leo M. Krenz, S. J., of the Chicago faculty, and Rev. Chas. A. McDonnell, S. J., pastor of Sacred Heart Church, Denver, conducted the two following series, which began July 24 and August 25, respectively.

The intensive advertising campaign inaugurated with the beginning of the mid-year term has extended far beyond the borders of Colorado and has assumed a western and even national character. A complete canvass, by letter, follow-up incentive questionnaires, and pamphlets of pertinent Regis facts, is making a wide appeal to the Catholics of western Nebraska, Wyoming, New Mexico, Utah and Arizona. A system of pro-

grossive circularization of the midwestern and eastern states has likewise been put into effect.

Regis Villa—The forty-acre tract of ground given to Regis College some years ago by the Couzens family was christened "Maryvale" this summer. The villa is located about seventy miles west of Denver, near the town of Frazer, Colorado, on the western slope of the Continental Divide. Besides the scholastics from Regis there were five of the St. Mary's faculty, one from Rockhurst and one from Creighton University assigned to Maryvale. A hot-water plant was installed this summer and the erection of a cozy three-room cabin was begun.

KANSAS. ST. MARY'S COLLEGE. *Laymen's Retreats*—Four laymen's retreats were conducted this summer at St. Mary's by Fr. Kuhlman with an attendance of 192, and one at the Immaculate Conception Academy, Hastings, Neb., to 72 retreatants. The newly consecrated Bishop of Lincoln, Rt. Rev. F. J. Beckman, came to the retreat to encourage the movement by his presence. He gave one of the meditations to the men and solemnized benediction.

In the past sixteen years the total number of retreatants at St. Mary's has risen above thirty-five hundred. This means, however, that about seventeen hundred individuals have attended, for about half return, some regularly, each year. Thirteen states of the Union are represented in the attendance, but most come from Kansas and Missouri, the three or four adjoining states furnishing a small percentage, and more distant states contributing by reason of individual circumstances. As far as known, the average distance traveled by each retreatant is greater than elsewhere.

It is owing to the initiative of Fr. Kuhlman, or to the retreatants inspired by him, that retreats were started at Hays, Kan., by the Capuchins, at Atchison by the Benedictines, at Wichita by the Redemptorists, at Louisville, Ky., by the Trappists, at Shawnee, Okla., by the Benedictines, and at Hastings, Neb., by the Jesuits. Thus Mr. Benedict Elder, who had made a retreat at St. Mary's, while a resident of Oklahoma, returned to his native state of Kentucky and there, with the assistance of Mr. John Cassilly, brother of Fr. Cassilly, started a movement which led to laymen's retreats, held in the Gethsemane Abbey. By a strange coincidence the Retreat Master at Gethsemane has been Fr. John Baptist, a Jesuit for thirty years in Canada, who used his privilege of entering the Trappists.

Not only have the retreats resulted in a practical desire on the part of the men to make Catholic principles an actual force, but they have helped spread Catholic papers, leaflets and books, since at the retreat they see how these are used and how many are published.

An encouraging feature is the increasing number of younger men attending.

MILWAUKEE. MARQUETTE UNIVERSITY. *Laymen's Retreats*—This year four instead of the usual two laymen's retreats were conducted at Beulah and St. Francis Seminary by members of the Marquette community. The first retreats, under the direction of Fathers Magee and Frumveller, were held on August 30, 31 and September 1; the second group, conducted by Fathers Mullens and Lomasney, on September 6, 7 and 8.

The new Law School was dedicated on August 27.

The total enrollment in the Summer School was 602, the largest number since its establishment. Of this number 167 were nuns, 143 school teachers and the remainder students.

The Marquette Hospital College—Marquette University, Milwaukee, took another step of importance in medical and hospital circles in the country when the Marquette Hospital College was started October 1. The new college, and its allied courses, are the outgrowth of a movement for the progressive betterment of hospitals. The general outline of the schools will be those suggested by the committee on hospital education of the Rockefeller Foundation. Marquette University, in starting a hospital college, is probably the first of its kind in the world.

PRAIRIE DU CHIEN. *Campion College. Laymen's Retreats.*—One hundred and twenty-one men attended the two retreats for men held at Campion this summer. The other activities at the school during the summer made it advisable to have all the men come during two retreats instead of three, as formerly was the case. There were eighty-eight men making the exercises of the second retreat. Of these one was a Mason. The Mayor of La Crosse attended the first few exercises of the first retreat but was obliged to leave early because of a reception held at La Crosse. During this retreat, a man, formerly a Knight of Pythias, made his first communion at Campion. He is fifty-six years old. Several, said to have been away from the sacraments for very many years, went to confession and communion. Retreat clubs in various cities for the purpose of promoting interest in the work was suggested, and Madison, Wis., with a delegation of twenty-five at the second retreat, had its "Campion Retreat Club of Madison" organized before the men left for home.

The New Chapel—The work on the new chapel is progressing rapidly. The fact that there has been little rain during the past month has made it possible for the bricklayers to lose but very little time. The interior of Kostka and Campion Halls and of the Infirmary has been renovated to a considerable degree during the past month or two. The men who attended the last two laymen's retreats are donating a hundred-dollar statue for the renovated shrine in the retreatant's park.

Campion Exhibit at Wisconsin State Fair.—Among the many efforts made by the faculty during the past summer to bring Campion to the attention of the public, with a view to the building up of the school, was the exhibit at the Wisconsin State Fair at Milwaukee. The spacious structure reserved in previous years for the auto exhibit was turned over to schools and colleges. The building is a great improvement over the allotment of former years. Through some misunderstanding, many schools and colleges were not represented. Campion College was among the few colleges that presented advanced courses. Marquette University and Wisconsin University held the limelight, the former, especially, offering a large and varied display to the visitors at the Fair. Many were attracted to the Campion booth by numerous groups of splendid views reflecting the Prairie du Chien landscape.

ST. LOUIS. *The University. Radio Lectures.* A series of radio lectures on the Catholic Church was delivered by the Theologians of St. Louis University, over the University's broadcasting station during the months of March, April and May, on Sunday afternoons, at 2 P. M.

The purpose of the radio pulpit was to explain in a simple, unscholastic way the nature, purpose and practices of the Church to those seeking information on such questions without inviting controversy with any sect or form of doctrine. Questions were invited from the listeners, and those received were answered on the last Sunday of the month by Father Daniel Lord. Matters of a personal nature requiring fuller explanation were taken care of by Father Richard Brown.

This novel way of reaching backward Catholics, as well as inquiring non-Catholics, owes its origin to Father Richard Brown, whose inspiration led to the experiment. In the space of three months the reports that have come to the University, and the comments of the daily newspapers unquestionably prove the practical benefits of putting radio to such a use.

All lectures were well written and ably delivered. They were not only enthusiastically received, but were generously reported by the daily papers. Much fruit undoubtedly has resulted. One unfortunate marriage of twenty years' standing has been validated, and happiness brought to a home because the parties concerned listened to one of the lectures. Another gratifying result was the return to the Sacraments of one who had been away for years. Of course, the full extent of the good done cannot be measured.

Thursday Villa.—The beautiful summer "Outing Farm" of Christ Church Cathedral (Episcopal) has been engaged for a Thursday Villa for the Theologians and Philosophers. The Farm is situated on the Meramec River, about eighteen miles south of St. Louis, and is well suited for our needs. What the scholastics appreciate most are the large, well-screened pavilion, refectory and kitchen, with cooking utensils and dishes of all sorts and sizes, the boats, swimming and, most of all, the privacy. A large motor-bus is used to transport the men to the Villa from the end of the Bellefontaine car line.

NEW ORLEANS PROVINCE. EL PASO. *Death of Father Pascal Tommasini.*—The oldest surviving pioneer of the Jesuit New Mexico and Colorado Mission, now united with the Missouri and New Orleans Provinces, Father Pascal Tommasini, S. J., died April 7, at El Paso, Texas, in the residence of the Sacred Heart Church, at the age of eighty-eight. In him the Society of Jesus has lost one of its veteran missionaries, who for fifty years scoured indefatigably those vast regions where communications were at the time extremely difficult and trying. His blessed memory will last among the new generations, who are already reaping the fruit of the seed he has sown with such fatigue and hardship, the work of heroes who not only preserved the ancient Faith, but made it progress to the extent of making those regions true bulwarks of Catholicity.

New Provincial.—On Sunday, May 11, Reverend Father Joseph

E. Piet was installed as provincial of the California Province.

SHREVEPORT. *New Property.*—St. John's Church and College of Shreveport, La., has recently purchased four and three-quarter acres for a new church and college. The property is situated in the best residential district of Shreveport.

NEW YORK. *Sale of the Novitiate Property at Yonkers.*—On June 14, the property called Woodstock-on-Hudson, was sold at public auction. The sale was quite satisfactory. This property had been vacant since the removal of the Novitiate to Shadowbrook, Mass.

BROOKLYN. *St. Ignatius Church. Triduum in Honor of Bl. Bellarmine.*—The date selected for the celebration of the beatification of Robert Bellarmine was September 17, the anniversary of his death. The people were prepared for it by several articles in our church bulletin on the life of the newly beatified and on the process of beatification. The celebration itself took the form of a Triduum which was begun on September 15. The Mass of Blessed Bellarmine was sung for the first time on Saturday, September 15; and at 8 P. M. of the same day there was a sermon by Father Thomas E. Murphy, on the "Times in Which Bellarmine Lived," followed by Benediction of the Blessed Sacrament. On September 16, Sunday, Father Terence J. Boyle preached a panegyric on Bellarmine at the 11 o'clock High Mass; in the evening Father Francis R. Donovan preached on "Bellarmine's Work," and the sermon was followed by Benediction. On Monday, September 17, the new Mass of Blessed Bellarmine was sung for the third time at 9 A. M., and there was a sermon at 8 P. M. by Father John B. Kelleher on "Bellarmine's Beatification," followed by Solemn Benediction and the chanting of the "*Te Deum.*" Father Thomas Campbell's brief sketch of Robert Bellarmine, published by Father John J. Wynne, was distributed to the people during and before the triduum. All the exercises were well attended and large numbers received Holy Communion to gain the plenary indulgence.

Boys' Scout Work.—Report of Father Dominic Cirigliano, S. J., Chaplain of the Boy Scouts on the Kenowake Lakes, and of the Camps on Lake Tiorati, Lake Stahahe and Central Valley for the Summer of 1924.

N. B. This report does not include strictly Jewish or Protestant Camps, but only those in which Catholics were found.

Total number attending Camps	11,694
Total number of Catholics attending Camps	5,333
Total number of Confessions heard	3,728
Total number of Communions distributed	8,750
Total number of First Communicants	46
Total number Anointed	4

Those attending Camps were divided as follows:

Boy Scout Camps on Kenowake Lakes:

Total in Camps	4,651
Total number of Catholics in these Camps	1,420

Girl Scout Camps in Central Valley:

Total number in Camps	2,560

Total number of Catholics in these Camps..... 876
Boys' Institutional Camps on Lake Stahahe:
Total number in Camps..... 2,600
Total number of Catholics in these Camps..... 1,693
Private and other Camps on Lake Tiorati:
Total number in Camps..... 1,883
Total number of Catholics in these Camps..... 1,344
HENCE GRAND TOTAL FOR 1924:
Number Attending Camps..... 11,694
Number Catholics Attending Camps..... 5,333

St. Francis Xavier's College. Honoring Bl. Bellarmine—On November the 15th, 16th and 17th, 1923, there was held each evening in the church a Triduum at 8 P. M., in honor of the recently Beatified Blessed Robert Bellarmine, of the Society of Jesus. The exercises consisted of special prayers, sermon on some phase of Bellarmine's life and Benediction of the Most Blessed Sacrament. On Sunday, November the 18th, at 11 A. M. there was a Solemn High Mass of Thanksgiving, and a splendid panegryic of Blessed Robert was given by the Rev. John E. McQuade, S. J. The choir, under the direction of Father Young and the organist, Mr. Yon, rendered a program of special music. During the Triduum and at the Mass a beautiful picture of Blessed Robert was exposed for Veneration by the faithful.

NORWAY. *Anti-Jesuit Legislation to be Abolished.*—The old prohibitions against religious Orders are gradually breaking down and the members of various Orders and congregations are slowly establishing themselves again in Norway. Among the latest to enter the country were the Dominican friars. The main question under discussion now is abolition of the proscription still in force against the Jesuits. It is founded on paragraph II of the Ecclesiastical Constitution of 1624. A bill making possible the return of the Jesuits will probably be submitted to Parliament in the near future. Special legislative action is required in this matter in as far as the Jesuits are specifically mentioned as excluded from Norway. Recounting the progress of recent events the English *Catholic News Service* writes:

As far back as 1921 the Department for Ecclesiastical Affairs sounded out the heads of the State Church. A questionnaire was sent to the Lutheran Bishops and to the professorial corps of the primary and secondary faculties of theology, as to the opportunities of doing away with this proscription of the Jesuits. Of the six Bishops, four replied in favor of abolition. There was one objection from the highest faculties, and one dissident among the professors of the secondary faculties. From these quarters, then, the objection to the return of the Jesuits is not formidable.

The usual tactics of bigotry have in the meantime been tried out in Norway, and the bogus "Jesuit oath" has been made to do service, here as elsewhere, in the campaign of defamation against the Society of Jesus.—*America.*

PHILADELPHIA. *The New St. Joseph's College High School Building*—The much looked for addition to St. Joseph's College

High School, in the shape of the last unit of the group of buildings forming the quadrangle, has been realized by the construction on Thompson Street of a three-story and basement wing, extending westward 196 feet from 17th Street, of a width of 55 feet.

The general arrangement of the floor plan consists of a series of rooms on the north and south sides of the building with a 10-foot corridor between, connecting at the eastern end with the corridor of the present 17th Street College Building. There is a 36-foot space at the western end, between the Rectory and new building, with a driveway to give access to the courtyard.

The main entrance to the building is in the center of the Thompson Street facade, having an imposing stone portal surmounted with a stone medallion carved with the College Seal. The entrance vestibule has marble wainscoting and terrazzo floor. Two fire-proof stairways are located at either extremity of the building, the western one being a fire tower, which extends from the basement to the outdoor Gymnasium on the roof. The eastern stairway, in addition to serving the main floors of the building, connects with mezzanine locker rooms situated between the first and second, and second and third stories, thus affording, with the locker room on each floor ample space to accommodate the students using this wing.

The first floor contains nine class-rooms, capable of accommodating forty students each, also the President's Office, Professors' Room and Treasurer's Office, together with a large locker room as mentioned above.

The second floor contains ten class-rooms with locker and Professors' Rooms the same as on the first floor.

The third floor is entirely devoted to the Science Department. On this floor are located, on the north side of the building, the Chemical Laboratory and Lecture Room with a Chemical Storeroom between, also the Physics Laboratory and Physics Lecture Room, while on the south side is a large Biological Laboratory and Lecture Room with Storeroom between. In addition to these there is a large room for Astronomy, Geology, etc., and locker room.

All the equipment on this floor is of the latest improved type.

In the basement, at the eastern end, is located a large swimming pool, 60 feet long and 25 feet wide, the length being that required by the Regulations of the Amateur Athletic Association for official meets. The maximum depth is 8 feet 6 inches and the minimum 3 feet 6 inches.

The construction of the pool and its equipment follows the best modern practice. The water used in the pool is filtered and sterilized, and in cold weather heated to the requisite temperature. An electrically driven pump keeps clear sterile water constantly running through the pool.

The natatorium has the walls and floors lined with ceramic tile, while the pool itself is similarly lined and provided with the usual combination scum gutter and handhold formed in tile in the top of the pool.

On the south side of the basement, adjacent to the pool, is located a large dressing and locker room, with shower room adjoining, so arranged that access to the pool for bathers will be through the shower room only.

A large recreation room and toilet room takes up the remaining portion of the basement.

An unusual feature of the building will be an outdoor Roof Gymnasium occupying the full area of the building, surrounded by a parapet wall 12 feet high, and covered over with a wire netting, so arranged as to give a clear height of 16 feet in the middle half of the area for a basketball cage.

The Roof Gymnasium will be available for running and other outdoor sports, including hand-ball.

The building has been constructed with what is known as a "reinforced concrete cage," with exterior walls of brick, with granite base and stone trimmings to match the previous building in appearance, and is of fire-resisting construction throughout.

The Laying of the Corner-stone of the New High School Building—Persons passing along the streets in the neighborhood of Eighteenth and Thompson Streets have their attention arrested by a mass of buildings which, whatever may be thought of certain of its architectural features, is truly impressive, and in many cases provocative of inquiry. The four sides of the lot, purchased by the venerable Father Villiger in 1865, are now completely covered by academical structures, originally contemplated by the founder, and now brought to entire realization by the completion of a new building, which will be very appropriately named Villiger Hall. A mural tablet in his honor, bearing the names of the chief contributors to the work, will be erected on one of the corridors, and, also, we hope, a marble bust of Father Villiger, serving as a perpetual reminder of one to whom city and college are so deeply indebted.

The extension of the College and High School Building had been much thought of for many a year, but the recent needs of the High School have made it imperative. The providential elimination of the usual difficulties and delays incident to such construction made the erection of the building, for all immediate practical purposes, a matter of six months' work!

An immense quadrangle is still left, which is none too large for recreational purposes.

As the drive of over a year ago was for the benefit of the College proper, to be established later at Overbrook, the building of the new High School was made possible only by a loan.

The laying of the corner-stone took place, when the building was nearly completed, on the afternoon of Sunday, November 18, 1923. At the southwest corner of the High School a stand had been erected, from which the speakers on the occasion addressed a great multitude of spectators assembled on the sidewalks. Much state and solemnity was added to the ceremony by the presence of a large delegation from the Alumni Sodality and another from the Knights of Columbus, the latter in regalia. The officiating prelate was the Right Reverend Daniel J. Gercke, the newly consecrated Bishop of Tucson, who had labored as a priest in the Philippines, and immediately before his consecration had been Rector of the Cathedral. An eloquent discourse was delivered by the Hon. Joseph P. Gaffney, the recently appointed City Solicitor, and a dedicatory ode recited by Clare Gerald Fenerty, A. B., LL. B.

This culmination of the labors of the Founder, and his energetic successors was felt by all present to be a great landmark in the history of the school since its re-opening in 1889, and, indeed, in the history of education in the city of Philadelphia.

The open-air exercises were followed by a banquet in the Fathers' refectory.

Triduum Commemorating the Beatification of Cardinal Bellarmine—Those who are familiar with Catholic life and devotion at the *Gesu* will not be surprised to learn of the enthusiasm manifested by our parishioners on the occasion of the Triduum held in honor of Blessed Robert Bellarmine on the 19th, 20th and 21st of November, 1923. The name of Bellarmine, it is true, was not calculated to evoke at once the devotion usually awakened by such names as Ignatius, Xavier and Aloysius. The earthly remains of the great saint and scholar had lain for centuries in their resting-place in the Gesu in Rome, without attracting much attention except from the scholar and the special student of history, whilst to the faithful at large, at least here in America, he was scarcely known. Hence, the necessity of heralding the Triduum by some notices of the life and labors of Bellarmine in successive numbers of the parish *Bulletin*. This was enough for our people, who so much cherish the names of saints and scholars associated with the history of the Society.

The devotion covered the three days usually allowed such celebrations, and the Triduum found the church filled as it usually is on such occasions. Exposed for veneration before the Blessed Virgin's Altar was a portrait in oils of the newly Beatified, copied from a traditional engraving. The preacher of the Triduum was Rev. Daniel J. Quinn, S. J.

On the last evening of the Triduum the function was honored by the presence of His Eminence, Cardinal Dougherty, who, we know, brought his heart with him to this celebration of a great name which he had learned to revere in the Eternal City. The grand procession, in which the Cardinal was conducted from the College entrance of the Church up the main aisle to the sanctuary, was rendered all the grander by the magnificent setting given to all such pageants by the beauty and grandeur of the Church itself.

ROME. *Pius XI Grants Plenary Indulgence for the Feast of St. Ignatius*—The Holy Father has just granted to the Jesuit Churches of the world the extraordinary privilege of the "Toties Quoties" indulgence, which may be gained in honor of St. Ignatius from midday, July 30, to midnight of July 31, the feast of the saint.

So important did the Very Reverend Father General of the Jesuit Order consider the granting of the favor, that he cabled news of it to every Jesuit house in the world, pronouncing it the greatest honor that has ever been accorded the sainted founder of the Society of Jesus.

The Toties Quoties indulgence provides that a plenary indulgence may be gained for every visit to a Jesuit Church during the hours stated, provided the other necessary conditions of

Confession and Communion and prayers for the Holy Father's intention are complied with.

The Biblical Commission and Biblical Institute—The Biblical Commission was founded by Leo XIII in 1902 for the encouragement of Biblical studies, with power of granting degrees, and for authoritative interpretation of Sacred Scripture. A home for the study of Biblical learning was founded by Pius X in the Biblical Institute, which has flourished and progressed, with its courses and lectures, its library and its collections, during the intervening years. It has naturally, however, been frequented only by those intent on such special studies. It has always been in the hands of the Company of Jesus. The Cardinals of the Commission are Their Eminences Van Rossum, Merry del Val, Billot, Gasquet, and Ehrle; the Secretary is Mgr. Jannsens; and there is a long and learned list of Consultors. The *Motu Proprio* of His Holiness, enlarges the scope of the Commission and Institute. It enacts: (1) that academic degrees gained from the Commission or Institute are canonically equal to those conferred in a pontifical university in theology or canon law; (2) that benefices part of the canonical office of which is the expounding of Sacred Scripture to the people will only be conferred on such as, together with the other requisites; hold the laureate or licentiate in Sacred Scripture; (3) that none may teach Sacred Scripture in seminaries unless he has followed the course and gained degrees of the Commission and Institute; the baccalaureate of the Institute, after a course of one year or two, will entitle to teach Sacred Scripture and to the benefices previously mentioned, preference being always given to such as have gained the laureate or licentiate; (4) that Superiors of Religious Orders and congregations are to send to Rome to follow the course of the Institute such of their members who are most fit for those studies after having taken their degrees in theology at Rome or elsewhere; (5) Bishops should do the same, and it will be very pleasing to the Holy Father if they can arrange for foundations from the interest of which one or two students may be maintained at Rome while they are studying to gain the degrees of the Institutes; the Holy Father notes that there are places in Rome where they may live (among which the Beda seems to jump to the eye); (6) His Holiness sets an example with a foundation of 200,000 lire for burses for two priests, charging the S. Congregation of Studies with it, and that S. Congregation is charged with carrying out everything indicated in the *Motu Proprio.—Tablet*, May 24.

The "Missiones"—Some will have seen the highly-decorative cover of *Missiones S. J.*, published by a Father of the Turin Province. In a circular, which has just reached us, the Editor asks all our Foreign Missioners to contribute, promising 100 lire for five pages of typed matter with accompanying photographs. The publication is in Italian, but MSS. may be sent in English, French, German, Spanish, Portuguese or Dutch.

The circular goes on to explain the kind of "copy" which the editor desires:

"Possunt autem agere de omnibus rebus, quae admirationem movent et pietatem fovent; v. g. de historia alicuius stationis

missionariae, de moribus alicuius regionis, de diis, de templis, de opere protestantium, de conversione aliqua vel conversionibus quae sint mirabiles, de scholis et de profectu puerorum vel in pietate vel in scientia, de rebus etiam scientificis, de vita et periculis missionarii, etc., de iis omnibus quae tam gratas reddebant et reddunt litteras edificantes nostras."—LL. NN.

The Mission Congress in 1925, Via S. Nicola da Tolentino 8—Romae 15 Augusti 1924.

Ad Patres quorum interesse potest Conferentia Missionalis Romae tempore Expositionis a Nostris celebranda.

Rde. in Xto. Pater,

In primis R^um^ P^em^ Aemilium Mattern, Assistentem Americae, fuisse ab A. R. P. Generali renuntiatum Praesidem futurae Conferentiae Missionalis laetus cum Va Ra communico; hoc enim clare ostendit quantopere Pater Noster exoptet ut illa nostra Conferentia magnum habeat splendorem maximosque afferat fructus.

P. Ae. Mattern, ut alia omittam, idiomate Anglico, Gallico et Germanico omnino pollet, ac proinde quacumque ex his linguis Va Ra ad illum de rebus ad Conferentiam pertinentibus scribere poterit. Poterit praeterea de ea cum P. E. Goulet, Secretario Missionum et mecum agere, cum ambo illius auxiliares simus in Conferentia praeparanda. Illud moneo ut si de aliis rebus Va Ra eodem tempore scribat, id in folio separato faciat.

Grati erimus si Va Ra de rebus in Conferentia tractandis, et de ordine in ipsa servando suum iudicium exprimere velit. De amplitudine conferentiae aliqua tantum innui ad finem meae epistolae die 8 Decembris 1923 datae, quam in "Acta Romana" V. R. videre potest; illa vero bene consideranda sunt antequam programma definitivum conficiatur.

Acceptis responsionibus, etiam a longinquis Missionibus, P. Mattern, omnibus perpensis, Conferentiae materiam, ordinem ac veluti organizationem definire, et totam rem cum omnibus Patribus, etiam in Provinciis commorantibus, quorum interest, communicare per litteras poterit; ipse enim plenam huius Conferentiae directionem assumit.

Haec Conferentia habenda erit eodem circiter tempore ac Congressus generalis omnium Missionum, nempe immediate ante vel post illum; ita ut unum Romanum iter sufficiat etiam pro illis Patribus, qui duos Coetus frequentare debebunt. De Congressu illo generali hoc unum huc usque scitur, definitum esse illum habitum iri; sed quando et quomodo, res est adhuc decernenda.

Tantum addam, ut huic parvae epistolae finem imponam, utilitatem Congressus et Conferentiae Missionalis ex eo evidenter erui, quod sunt media omnino naturalia et opportuna ut Missionarii maiores ex Expositione fructus ad labores apostolicos in dies perficiendos hauriant: quod quidem unus est ex duobus praecipuis finibus a Summo Pontifice intentis, sicut ipse mihi in privata Audientia dignatus est declarare. Alter vero finis respicit fideles omnes, qui hac Expositionis occasione maiorem Missionum notitiam et amorem obtinere poterunt.

Commendo me Rae Vae ss. SS. et OO.

Vae Rae servus in Xto.,

Richardus Cirera S. I.

Cardinal Ehrle Honored on His Eightieth Birthday—On October 18, Cardinal Ehrle celebrated his eightieth birthday. His many friends took this occasion to honor him with a "*Melanges*" in five volumes. All the subjects treated in these volumes touch upon the studies published by the Cardinal or upon the offices he has filled with so much distinction. This commemorative presentation is printed in the principal modern languages.

The Gregorian University—Among the alumni of the Gregorian University there are 23 Cardinals, not counting our present Holy Father, Pius XI, and 300 Bishops. At the organization of the alumni the presidency was offered to Cardinal Bisleti. In an audience with the Pope at this time, Pius XI said to Cardinal Besleti: "I hear that you have been offered the presidency of the Alumni Association of the Gregorian. Well, I wish you would accept it."

SPAIN. *Visit of V. R. Father General to Spain, August and September*, 1924—Father General had been wanting to visit Spain for several years past, but notwithstanding many urgent invitations, one of which had been extended by the King himself on the occasion of his visit to Rome last winter, excess of work always kept him back. During the past summer, his Paternity was particularly occupied with the work of getting out the new Epitome of the Institute, and there were very little grounds for expecting a visit from him at this time. Proof, however, that his Paternity was seriously considering the matter was evinced by the many rumors of his coming that were current here in Spain. Yet hopes gradually dwindled away, and when Father Arregui, who was still in Rome working on the new Epitome, wrote that a visit was only "tenuiter probabile," all rumors ceased. It was a great surprise, therefore, when a letter, under date of July 27, announced his Paternity's arrival at Lourdes a short time before. His Paternity's physician had prescribed a visit to Switzerland, but as Ours are under government ban in those parts and only a few scattered Fathers are tolerated there, Comillas was chosen instead. The plan was to rest for three weeks at Comillas, as prescribed by the doctor, and then to pay a visit to the principal houses in Spain.

Father General arrived at the Spanish border on July 20. At Irun, the first town on the Spanish side, Father General was met by the Cardinal of Burgos, and by the ecclesiastical, civil and military authorities of those parts, accompanied by some 50 autos from San Sebastian. After a little demonstration by the children and the usual formalities, the entire party moved on to San Sebastian. Here, on the way to our residence, the procession was welcomed by a veritable sea of people, who crowded the streets to see the General as he passed. The trip from San Sebastian to Loyola was like nothing so much as a triumphal march, which was quite in order in that section, for it is not only the most Catholic part of Spain, but the native territory of St. Ignatius. Azcoitia, the native town of the Loyola family, and Azpeitia, the birthplace of St. Ignatius, rivalled to outdo one another in honoring the successor of our holy founder. A triumphal arch at the entrance of Azpeitia had the inscription: "To our adopted son, the successor of St. Ignatius." Here Father General and his company got out of the auto, and pre-

ceded by the famous town-band and all the towns-people, proceeded on foot to the principal church to visit the baptismal font of St. Ignatius. The procession then passed on through the town with the band playing and the people singing the march of the Society. It was late when they arrived at Azcoitia, and Father General went straightway to Loyola, returning the following day to give solemn benediction.

Few particulars of what happened at Loyola reached us at Ona. It was reported that his Paternity went through the ordinary routine of a hurried visitation, which, however, did not prevent him from descending to such details as asking to see the discipline of one of the novices, and requesting a look at the commentary of the rules as used in the novitiate. The Feast of our Holy Father must have been celebrated with redoubled fervor this year with St. Ignatius' successor there present to witness it. The day was signalized by the creation of the new Spanish Province of Andalusia, just as his Paternity's visit to Santander was followed by the erection of a new professed house for the Province of Leon.

From Loyola his Paternity set out for the Pontifical University of Comillas. First, however, he paid a short visit to the king and royal family at their summer home in Santander. He was tendered a banquet, after which he had an hour of private conversation with his majesty. What passed between them was not made public; but a few items leaked out through the kindness of the Spanish Assistant. He told us, for instance, that the king asked how many Jesuits there were in the world at present. Father General: "About 18,000." King: "And where are the most of them?" Father General: "In the United States." King: "And why precisely in the United States?" Father General: "Because they enjoy very great liberty there." King: "And do we not give you liberty here in Spain?" His Paternity's answer to this question was not made public; but as a matter of fact, Catholic education in Spain is not in a favorable condition, being completely monopolized by the government ,which, up to the present regime of Primo de Rivera, was notoriously corrupt and anti-Catholic. Even now, the king and Rivera are practically helpless to ameliorate the condition of the Catholic school, though the number of government schools in comparison to private schools is practically negligible. The system is the result of 100 years of misgovernment. Every Catholic is forced to use the government text-books; and they are poor text-books, whether considered religiously or pedagogically. The State has, moreover, assumed the exclusive right to examine the pupils, so that at the end of every year all the teachers have to tramp to the place appointed with all their pupils and there listen while the State examiners quizz their proteges. Many of the examiners are wretchedly partial to pupils coming from government schools and pass or fail the aspirants in the most arbitrary manner. To send one's child to the Catholic schools means, in some places, that failure at the end of the year is a foregone conclusion. The position in which this puts a Catholic parent is too evident to require further explanation. Parochial schools, of course, are unknown in Spain.

They are supplied by the common schools, supposedly Catholic, but many of them almost as irreligious as our average public school in the United States.

To return to our account. While Father General and the king were engaged in conversation, some of the grandees present gathered around the Spanish Assistant to question him on the inner workings of the Society. They wanted to know all about the way in which a general congregation is carried on, how Father General is elected, if the various governments have any say in the election, who handles the Spanish affairs in the Curia, who elects the Spanish Assistant, etc., etc. Father Assistant not only answered their questions, but told them that they could read in any good library the whole history of the congregations from the beginning to the end. They seemed rather surprised at the Father's willingness to give such intimate information. They then asked how it was that Father General never visited Spain like the generals of other religious orders. This last scruple was quickly dispelled by a description of our system of correspondence between superiors and the Curia, and the method of sending Visitors. This explained Father General's sources of information about affairs in all parts of the world. The king himself acknowledged that Father General knew more about Spain that he did.

At Comillas, his Paternity stayed until September 1. Everybody was charmed with his affability and kindness, an impression that was considerably deepened by the fact that before departing, his Paternity went to the room of every individual in the community to bid him goodbye. From Comillas he went to Bilbao for a stay of four days. After Bilbao came Ona.

Accompanied by the Spanish Assistant and the Rector of Ona, who had gone to Bilbao to meet him, his Paternity arrived at the College at 8 o'clock in the evening. The community had been waiting for him at the door since 6:15, as a telegram had announced that he would arrive sometime between 6 and 7. But engine trouble had detained them at a long, steep grade near Orduna. Although the community numbered some 200, Father General began by embracing each member in turn right down to two Coadjutor-brother postulants, who happened to be in the house at the time. His Paternity is quite delicate, and he might easily have excused himself from such an ordeal, hard enough for even a well man, but he went through the line with a zest that drew forth remarks of admiration from a number of the community. The embrace over, he made a short address in Ciceronian Latin, which he spoke as though it were his native tongue, announcing the reasons for his coming, asking our prayers for the success of his visit, and putting himself at the service of all who cared to visit him during his short stay of four days. Then he turned quickly and mounted the stairs with surprising agility.

On September 5, having said Mass for the theologians and breakfasted, his Paternity made an inspection of the house. In the afternoon he took a stroll through the premises, ending with an inspection of the farm. The rest of the day was spent in resting and giving audiences. For reasons of health, his Paternity always takes supper in his room at 7 o'clock, one hour

before the community. Though he was profitting much by his stay, he was still anything but strong; he told the theologians, however, at general recreation, that he was always weak, so much so that when Father Beckx, later General, received him into the Society, the Father doubted whether the Polish Provincial would accept him. As the routine of his office is exceptionally wearing, his Paternity asked us to pray that he be able to keep working until God should say "Enough." He made special mention of the "immense pile of letters" that require his attention daily. Father Martin, his Paternity remarked, used to console himself with the reflection that in heaven there would be no letters to answer.

On September 6, his Paternity spent most of the day working in his room and receiving visits. A Bishop from South America on his way back from Rome, hearing that Father General was here, made a special trip to Ona to beg him to send some of our Fathers to open a college in his diocese. He himself promised to build them a college immediately. He is only one of the many whom Father General was forced to refuse on account of lack of subjects. Here is one reason why we should pray for vocations.

On September 7, Father General said Mass in the parish church. He spent most of the morning in his room. He came to dinner with the theologians. There was no *Deo gratias* at table, except during the last ten minutes, when a little wine and coffee were served. At 5 P. M. he came to the theologians' reading room for general recreation. Of course, he had to speak in Latin; for here his German, French, Italian availed him nothing. He understands Spanish and English quite well, but he has no facility in speaking either. Latin, however, was no obstacle to the interest attaching to his Paternity's remarks, for he gave us news from all parts of the world, and an especially graphic description of the state of affairs in Russia. His Paternity spoke with praise of the work of Father Edmund Walsh, and said that the Pope was highly impressed with his conduct of the Papal Mission. As soon as conditions permit, said his Paternity, the Pope will send a group of Benedictine Fathers into Russia for the purpose of founding churches of the oriental rite. The Redemptorists have a flourishing noviatiate of the oriental rite, and his Paternity, also, expects soon to be able to establish a similar novitiate. Several Fathers have already been appointed to this work.

The great prosperity of the Society in the United States is of special consolation to our Father General. He is especially pleased at the number of vocations we get from our colleges. Boston College came in for special mention not only for the number of vocations supplied to the Society but also for the number supplied to the diocesan clergy. Speaking of California, his Paternity said that in proportion to the number of Catholics in that State, the number of vocations was considerable. He wishes the mission spirit to be fostered and spread more and more everywhere in our colleges.

Of the Pope's confidence in and love for the Society, Father General told us many touching instances. He referred, for example, to the recent *motu proprio* concerning the biblical institute

in Rome, (in which His Holiness wishes all students of Sacred Scripture to be formed), and to the Pope's desire to entrust to the Society as many seminaries as possible. His Holiness has also expressed a desire to entrust to our Fathers the direction of the Catholic University of Poland.

In touching on the many requests for Jesuits sent in to him from Bishops in every quarter of the world, his Paternity, while expressing himself as delighted at the confidence placed in the Society, somewhat sadly admitted that Ours did not always correspond to the high hopes entertained by others in their learning and virtue. He then made a fervent appeal for diligence in studies and insisted on the importance of going deep, even at the expense of covering less positive matter. A broad knowledge, he said, can easily be acquired later with a little good will, whereas a habitual lack of depth can never be repaired. His Paternity took occasion here to remark enthusiastically on the re-awakening of classical studies which has been taking place throughout the world. The United States was again mentioned with honor, taking rank with France and Italy in this respect.

On September 8, Father General said Mass for both the theologians and the philosophers combined. At dinner, *Deo gratias* was given, and towards the end of the meal, his Paternity was honored in several effusions of prose and poetry. At 5 o'clock Solemn Benediction was given by his Paternity. Immediately after Benediction a picture was taken, the photographer experiencing no little difficulty in getting the large community properly grouped. This over, his Paternity called a teachers' meeting which lasted a rather long while.

His Paternity left Ona at 9 o'clock on the following morning, September 9. The community gathered at the front door to see him off, and there, in a short address of farewell, heard him express his satisfaction at the spirit of good will that reigned among us. He exhorted everyone to keep their fervor in promoting God's greater glory and ended by giving the Papal Blessing. His Paternity left a deep impression upon our community here and it was with the highest admiration for his talents, his learning, his charity and other virtues that we bade him godspeed on his way to Burgos.

VALLADOLID. *An Ascetical Exhibition.*—In connection with the Ascetical Week that will be celebrated in Valladolid from October 23 to 30, in commemoration of the tercentenary of the death of Ven. Luis de la Puente, S. J., there will be held an interesting exhibition of books and other objects relating to the famous Jesuit, whose meditations have been printed in every modern language, and are much used by many Anglicans as well as by Catholics.

The exhibition will be in two sections: the first consisting of the works and other objects relating to the great Jesuit; the second section will be entirely ascetical.

Both sections will comprise various groups: pictures and illustrations, maps, manuscripts and printed works, relics.

In the second section will be included historical works on Asceticism and Mysticism; ascetical works in general; the exercises of St. Ignatius and commentaries thereon; ascetical

works for seminarians, for young people, men and women, and religious of both sexes.

WESTON. When the *Woodstock Letters* last mentioned the work on the new scholasticate they left the steam shovel voraciously excavating and compressed air-drills industriously boring into the stone ledge which delayed the foundation work for so many weeks. Today, November, the whole building is under roof.

The Villa. This past summer the scholastics spent their vacation at Keyser Island, in the latter part of June and the early days of July. They left in time to make room for the teachers from the colleges.

Weston has much to be thankful for. Her benefactors have been mindful of her during the past few months and many gifts of money and books call for sincere prayers that God will reward their generosity. Father Devlin and Father Stinson sent us more than a thousand books in May; later Holy Cross presented several hundred and in early July, Mrs. Hussey added an equal number to our infant library.

On the feast of St. Ignatius a new Ostensorium, the gift of Miss Mary Richards in memory of her brother, J. Havens Richards, S. J., was used for the first time. Friends are already looking forward to the furnishing of our new building, and Mrs. McGrath, of Brooklyn, has given 500 dollars to equip one of the rooms. Miss Dunn, of the same city, has contributed 50 dollars to help furnish a new chapel.

Lectures. On June 8th, Father Kimball, at the invitation of the director of the Sodality, gave a talk on this important work. He treated the question practically and spoke of the place of the Sodality in college life, the obstacles to be met, the manner of conducting meetings, winning new sodalists, etc. Father Kimball's advice will no doubt prove of great help in future work of this kind.

On July 15th, Father Louis Gallagher spoke to the Fathers, Scholastics and Brothers on his experiences in Russia. The Reverend Lecturer's vivid narration and the exceptional set of slides with which he illustrated his talk made the evening extremely interesting.

New Scholastics. On July 16th, Weston opened her doors to welcome the first year philosophers. Poughkeepsie sent us 33 and Stockbridge 2.

Faculty Changes. It is an ill wind that blows nobody good and Woodstock's loss has given Weston three of the Collegium Maximum's professors. Father Callahan is teaching Philosophy, Father John Brosnan, Chemistry and Experimental Psychology and Father Henry Brock, Physics. Weston has made some compensation by giving Woodstock the new Sub-Minister, Father Mahoney. Father Conway will replace Father Mahoney at Fairview. Father Keyes has left us to teach Junior at B. C., and Father Gallagher has joined the Mission band.

Summer Courses. August was a period of hard work in Oratory and Modern Languages. Father Keon came from Boston College and kept the philosophers running scales and practising gestures and speaking pieces. Father Leavy gave a course in French and Father Lopez one in Spanish. This is the

first year in which professors have taught Modern Languages in our Summer Course.

Blessed Robert Bellarmine. Circumstances restricted us in our desire to commemorate more worthily the great dignity conferred upon our illustrous brother in Christ, Blessed Robert Bellarmine. Nevertheless our celebration of the great event well befitted a new scholasticate, which in these years of its infancy, is struggling ahead to the day when its efforts will be crowned by the success of its new building enterprise. We held a triduum of benedictions previously to the anniversary of Blessed Bellarmine's death, together with Benediction on the anniversary itself. Besides, a holiday was declared in his honor. Recently, too, when we received a relic of Blessed Bellarmine through the kindness of Rev. Father Provincial, we had a public veneration of the relic in the chapel.

WORCESTER. HOLY CROSS COLLEGE. *Triduum in Honor of Bl. Bellarmine.*—On Wednesday, November 21, 1923 a Triduum of Benedictions of the Most Blessed Sacrament was begun in this college in the Student's Chapel. There are more than seven hundred students here as boarders, so that until the new chapel is ready we have two Benedictions daily on such occasions, as the present chapel does not hold all at once. The students were encouraged to receive Holy Communion during the triduum and on each day there were many communicants. The Triduum closed on Friday with Solemn Benediction and the Te Deum. Each night at Benediction appropriate prayers were recited in honor of him for whom the triduum was made, the Blessed Robert Cardinal Bellarmine.

Ministeria of California Province, July 1, 1923, *to July* 1, 1924—Baptisms: Infant, 12,386; adult, 418. Confessions, 635,432. Communions, 1,283,684. Marriages: Blessed, 784; revalidated, 151. Last Sacraments, 4,043. Prepared for First Communion, 2,866. Sermons and Conferences, 12,915. Catecheses, 15,815. Spiritual Exercises: Public, 198; private, 43. Visits to Sick, 13,879; Visits to Jails, 284; Visits to Hospitals, 7,603. Sodality Members, 7,177. Members of the League of the Sacred Heart, 13,100. Prepared for Confirmation, 2,059.

MARYLAND-NEW YORK PROVINCE. *Jubilarians of* 1925—Members of the Maryland-New York Province who will celebrate their golden jubilee during the coming year are as follows: Fr. William H. Walsh, July 30; Fr. William J. Quigley, July 30; Fr. Joseph M. Woods, August 6; Fr. Thomas E. Murphy, August 13; Fr. Patrick H. Casey, August 18; Fr. Aloysius P. Brosnan, August 31; Fr. Thomas I. Gasson, November 17, and Br. Francis F. Bowes, December 20.

HOME NEWS. *The Ordinations*—The yearly ordinations took place, as usual, in Dahlgren Chapel at Georgetown University on June 23, 24 and 25. On these dates, respectively, Archbishop Curley of Baltimore raised the following candidates to the subdiaconate, diaconate and holy priesthood: Joseph K. Countie, David A. Daly, John A. Daly, Rudolph J. Eichhorn, Thomas F. Gallagher, James H. Kearney, Francis E. Low, John E. Lyons, Daniel P. Mahoney, John V. Matthews, Joseph Monaghan, John G. Moran, Thomas J. Murray, Thomas I. O'Malley, James V.

C'Neil, William Ruggeri, John F. Shea, John P. Smith, Joseph J. Sullivan, Julius Vertiz and Leo M. Weber.

Woodstock Faculty for 1924-1925—Reverend Father Peter A. Lutz, Rector; Father Paul R. Conniff, Minister; Father Timothy B. Barrett, Spiritual Father; Father Edward C. Phillips, Prefect of Studies; Father Michael J. O'Shea, Procurator; Father George W. Wall, Pastor of St. Alphonsus' Church; Father James B. Mahoney, Assistant Minister. For Theology: Father Henry T. Casten, Dogma (morning); Father Vincent A. McCormick, Dogma (evening); Father James F. Dawson, Dogma (Minor Course); Father John J. Lunny, Moral; Father John T. Langan, Fundamental Theology (morning); Father Charles G. Herzog, Fundamental Theology (evening); Father Edwin D. Sanders, Sacred Scripture (New Testament); Father William H. McClellan, Sacred Scripture (Old Testament), Hebrew; Father Hector Papi, Canon Law, Rites; Father Joseph M. Woods, Ecclesiastical History, Patrology, Sacred Archaeology, Editor WOODSTOCK LETTERS; Father Joseph W. Parsons, History of Dogma, Fundamental Theology (*De Actu Fidei*). For Philosophy: Father William J. Brosnan, Special Metaphysics in Third Year; Father Charles V. Lamb, Ethics; Father Francis E. Keenan, History of Philosophy, Sacred Oratory. For Classics and Education: Father James A. Cahill, Pedagogy, Classics, Editor TEACHERS' REVIEW. For Science: Father Edward C. Philips, Mathematics, Astronomy; Father Francis A. Tondorf, Geology.

The Community—This year the Community numbers 267. Of these there are 63 Fathers, 183 Scholastics and 21 Brothers. From other Provinces the distribution is as follows: California, 13; Arragon, 8; New Orleans, 5; Mexico, 3; Lower Germany, 2; Vice Province of Canada, 1, and Missouri, 1.

The Woodstock Fund—A report for the fiscal year, July 1, 1923, to July 1, 1924, places the sum collected at Woodstock for the Seminary Fund of the Maryland-New York Province at $10,053. The major portion of this sum, that is to say, approximately, $7,000, was collected since January 1, 1924.

House Replacements and Alterations—The transfer of Second Year Philosophy from Woodstock to Weston has been followed here by some replacements in lodging quarters as affecting theologians and the remaining Third Year Philosophers. Holy Angels' Hall, formerly occupied by Philosophers, now houses some 25 Theologians, and the fourth floor in the northwest wing of the main building, which in recent years had been occupied by Theologians, is once more possessed by Philosophers. The latter still occupy St. Michael's Hall, and a small group on the second floor of the southwest wing still lingers in a region that was once the heart of Philosophy. Theology, of course, has advanced into every other habitable quarter. It is particularly noteworthy that the main passage on the ground floor has practically become the First Theologians' Corridor. On this floor two rooms have been reclaimed from what was formerly St. Joseph's Chapel and four rooms from what was formerly the chemistry suite. Of these latter, one has been converted into a chapel. St. Joseph's Chapel is now located in the ground-floor room adjacent to the east stairway.

Philosophers' Academy—The programme of the Philosophers' Academy for 1924-1925 reads as follows: Oct. 8—"*Is Civilization Worth Having?*" Mr. F. W. Anderson. Oct. 22—"*Interest in the Short Story,*" Mr. J. J. Connolly. Nov. 5—"*Man and the Theory of Evolution,*" Mr. J. A. O'Brien. Nov. 19—"*Instinct and Intelligence in the Bee,*" Mr. Kirchgessner. Dec. 17—Debate on question: "*Resolved, That Students in Our Colleges Should Be Required to Maintain An Average of Seventy-five Per Cent.*" Affirmative, Messrs. C. J. Mahan and C. J. Eberle; negative Messrs. W. W. McGuinn and T. H. Quigley. Jan. 7—"*Catholic Philosophy in the Idylls of the King,*" Mr. D. F. X. Hart. Jan. 28—"*Education and Theories of Philosophy,*" Mr. J. E. Nolan. Feb. 11—"*Homer and the Bible,*" Mr. J. A. Maloney. Feb. 25—"*Modern Philosophy and the Existence of God,*" Mr. E. B. Rooney. March 11—"*Journalistic Freedom,*" Mr. J. C. Proctor.

Theologians' Academy—The old Theologians' Academy of compulsory universal membership has been abolished lately in favor of three distinct academies covering Scholastic Theology, Scripture and Fundamental Theology, respectively. These new academies are optional for all Theologians whose class matter corresponds to the work scheduled in each. Father Vincent A. McCormick, professor of Evening Dogma, is director of the Academy in Scholastic Theology, while Fathers Edwin D. Sanders and Charles G. Herzog, respective professors of Scripture and Fundamental Theology, are in charge of the academies dealing with their subjects. During the course of the year the following papers will be read: In Scholastic Theology—"*The Christology of St. Anselm,*" (1) "*The Person of Christ,*" Mr. Stephen F. McNamee, and (2) "*The Work of Redemption,*" Mr. William J. McGarry. Other papers in Scholastic Theology—"*Adam, the Moral Heal of the Human Race,*" Fr. John G. Moran; "*The Boyhood Knowledge of Jesus,*" Mr. John E. Grattan; "*Freedom, Obedience and Impeccability in the Death of Christ,*" Mr. William A. Carey; "*The Efficacy of Christ's Passion,*" Fr. John V. Matthews; "*The Priesthood of Christ,*" Mr. Florance M. Gillis; "*The Efficacy of Christ's Resurrection,*" Mr. Francis J. Dolan; "*The Immaculate Conception,*" Mr. Joseph P. Kelly; "*Spiritism,*" Fr. Thomas J. Murray.

In Scripture (the subject matter of the Academy is the Theology of St. Paul) — "*The Priesthood of Christ,*" Mr. Joseph S. Dinneen; "*Baptism in St. Paul,*" Fr. Paul A. McNally; "*James, the Brother of the Lord*" (Gal. 1, 18), Fr. Francis E. Low; "*The Sanctity of the Church,*" Fr. Joseph J. Sullivan; "*The Athletic Metaphor in St. Paul,*" Mr. John Keep; "*St. Paul on Original Sin,*" Mr. John A. Tobin; "*The Church, the Body of Christ,*" Mr. J. David Nugent; "*The Redemption in St. Paul,*" Mr. Robert S. Lloyd; "*The Resurrection in St. Paul,*" Mr. John H. Collins; "*St. Paul and Devotion to the Sacred Heart,*" Mr. A. Consunji.

Fundamental Theology (Selected Questions in Ecclesiology): Nov. 26—"*St. Paul and the Parousia,*" Mr. Merrick. Dec. 17—"*The Apostles and the Observance of the Jewish Rites,*" Mr. Peirce. Jan. 7—"*The Church, the Mystical Body of Christ,*"

Mr. Ray. Jan. 14—"*The Action of the Church in Reference to Galileo*," Mr. Hughes. Jan. 28—"*Principles of Criticism of the Inquisition*," Mr. Bernard Shea. Feb. 4—"*The Church in the Gospel*," Mr. McCullough. Feb. 18—"*The Church in the Acts of the Apostles*," Mr. Hamilton. Feb. 25—"*St. Cyprian and the Primacy*," Mr. McLaughlin. Mar. 4—"*The Church in St. Ignatius of Antioch*," Mr. Louis Sullivan. Mar. 11—"*Honorius*," Mr. Alfred Purcell. Mar. 18—"*Liberius*," Mr. Madden.

SUMMER RETREATS

Given by the Fathers of the Missouri Province
From June 1 to October 1

To Secular Clergy		
Chicago, Ill.	3	605
Columbus, Ohio	2	54
Fargo, N. Dakota	1	105
Fort Wayne	1	200
Grand Rapids, Mich	2	185
Indianapolis, Ind.	1	165
Lincoln, Nebr.	1	83
Nashville, Tennesse	1	41
Peoria, Ill.	1	142
Sioux City, Iowa	1	135
Religious Men		
Christian Brothers:		
St. Paul, Minn.	1	37
Holy Cross Fathers and Brothers:		
Notre Dame, Indiana	1	100
Servite Fathers:		
Chcago, Ill.	1	14
Religious Women		
Benedictines:		
Boonville, Mo.	1	14
Nauvoo, Ill.	1	84
Blessed Sacrament:		
Winnebago, Nebr.	1	11
Carmelites:		
Bettendorf, Iowa	1	18
Charity:		
Dubuque, Iowa	3	422
Chicago, Ill.	5	330
Clinton, Iowa	1	80
Milwaukee, Wis.	2	48
Rapid City, S. D.	1	14
Wichita, Kansas	1	35
Desmoines, Iowa	1	116
Marcus, Iowa	1	35
Council Bluffs, Iowa	1	33
Davenport, Iowa	1	100
Charty of Cincinnati:		
Mount St. Joseph, Ohio	2	496
Trinidad, Col.	1	35
Pueblo, Col.	1	15
Colorado Springs, Col.	1	40
Charity of Leavenworth:		
Leavenworth, Kans.	2	230
Denver, Col.	1	43
Charity of Nazareth:		
Nazareth, Ky.	2	348
Lexington, Ky.	1	87
St. Vincent, Ky.	1	60
Charity of St. Augustine:		
Lakewood, Ohio	1	60
Christan Charity:		
Detroit, Mich.	1	36
Wilmette, Ill.	1	123
Normandy, Mo.	2	59
Le Mars, Iowa	1	33
New Elm, Minn.	1	44
Daughters of the Immaculate Heart of Mary:		
Cleveland, Ohio	1	30
Chicago, Ill.	1	30
Dominicans:		
Grand Rapids, Mich.	1	275
Oshkosh, Wis.	1	18
Franciscans:		
Carroll, Iowa	1	98
La Crosse, Wis.	1	267
St. Francis and H. Rosary, S. D.	2	43
St. Stephen's, Wyo.	1	8
Good Shepherd:		
Chicago, Ill.	3	60
Columbus, Ohio	1	39
Kansas City, Mo.	1	14
Milwaukee, Wis.	1	15
St. Louis, Mo.	2	83
Good Shepherd, Magdalens:		
Chicago, Ill.	1	65
Detroit, Mich.	1	57

Indianapolis, Ind.	1	36
St. Louis, Mo.	1	71
Helpers of Holy Souls:		
St. Louis, Mo.	1	21
Holy Child Jesus:		
Cheyenne, Wyo.	1	19
Waukegan, Ill.	1	40
Holy Cross:		
Notre Dame, Ind.	2	610
Holy Family:		
San Francisco, Cal.	1	65
Holy Names of Jesus and Mary:		
Windsor, Ontario	1	30
Humility of Mary:		
Canton, Ohio	1	60
Lowellville, Ohio	1	130
Ladies of Loretto:		
Chicago, Ill.	2	65
Sault Sainte-Marie, Mich.	1	30
Toronto, Ontario	1	150
Niagara Falls, Ontario	1	94
Loretto:		
Kansas City, Mo.	3	143
St. Louis, Mo.	1	47
Nerinx, Ky.	1	80
Mercy:		
Cedar Rapids, Iowa	2	172
Chicago, Ill	4	40
Desplaines, Ill.	1	49
Springfield, Mo.	1	23
Sioux City, Iowa	1	23
Joplin, Mo.	1	30
Tiffin, Ohio	1	27
Omaha, Nebr.	2	129
Milwaukee, Wis.	2	53
Webster Groves, Mo.	2	9
Toledo, Ohio	1	23
Dubuque, Iowa	3	105
Grand Rapids, Mich.	2	18
Ottawa, Ill.	1	5
Council Bluffs, Iowa	1	33
Ann Harbor, Mich.	1	23
Iowa City, Iowa	1	27
Clinton, Iowa	1	19
Cincinnati, Ohio	1	70
Lima, Ohio	1	25
Rockwell City, Iowa	1	2
Missionary Franciscans:		
Chicago, Ill.	1	10
Missionary Sisters of the Sacred Heart:		
Chicago, Ill.	1	42
Denver, Col.	1	37
Notre Dame:		
Cleveland, Ohio	2	335
Covington, Ky.	2	13
Toledo, Ohio	1	51
Notre Dame de Namur:		
Reading, Ohio	1	137
Cincinnati, Ohio	3	252
Dayton, Ohio	1	68
Columbus, Ohio	1	55
Santa Clara, Cal.	1	65
School Sisters of Notre Dame:		
Mankato, Minn.	3	302
Elm Grove, Wis.	2	264
Prairie du Chien, Wis.	3	208
Chicago, Ill.	1	230
Milwaukee, Wis.	1	150
Lawrence, Neb.	1	10
Oblate Sisters of Providence:		
Leavenworth, Kansas	1	18
Poor Clares:		
Omaha, Nebraska	1	26
Poor of St Francis:		
Quincy, Illinois	1	12
Precious Blood:		
Dayton, Ohio	3	310
O'Fallon, Mo.	1	55
Rome City, Ind.	1	57
Presentation:		
Aberdeen, S. D.	1	60
Mitchell, S. D.	1	70
Dubuque, Iowa	1	142
Fargo, N. D.	1	70
Providence:		
St. Mary of the Woods, Ind.	5	1182
Sacred Heart:		
Lake Forest, Ill.	1	43
St. Charles, Mo.	1	36
Chicago, Ill.	1	33
St. Louis, Mo.	2	81
Cincinnati, Ohio	1	43
Grosse Pointe, Mich.	1	40
St. Joseph, Mo.	1	35
St. Anges:		
Fond du Lac, Wis.	2	316
St Joseph:		
Concordia, Kan.	3	380
St. Louis, Mo.	3	329
La Grange, Ill.	1	100
Troy, N. Y.	1	196
Green Bay, Wis.	1	72
Superior, Wis.	1	36
Mt. Washington, O.	1	30
Sorrowful Mother:		
Mankato, Minn.	1	16
Ursulines:		
Aracadia, Mo.	1	34
Frontenac, Mich.	1	17
Sidney, Neb.	1	16
Alton, Ill. (30 days)	1	28
Alton, Ill.	1	80
Cincinnati, O.	1	49
Springfield, Ill.	1	44
Louisville, Ky.	2	294
Youngstown, O.	1	58

Cleveland, O.	2	245
Decatur, Ill.	1	65
York, Neb.	1	44
Nebraska City, Neb.	1	17
Tiffin, O.	1	35
Toledo, O.	1	178
Visitation:		
Rock Island, Ill.	1	40
St. Louis, Mo.	1	81
Various Hospital Sisters:		
Spring Bank, Wis.	1	30
Laymen		
Campion College:		
Prairie du Chien, Wis.	1	87
Regis College:		
Denver, Col.	3	65
Spring Bank:		
Okauchie, Wis.	1	72
St. Francis:		
Milwaukee, Wis.	1	108
St. Marys:		
College, Kan.	5	270
St. Norbett's College:		
De Pere, Wis.	1	82
St. Stanislaus House:		
Cleveland, O.	6	290
Beulah:		
Mukwonago, Wis.	2	170
White House:		
St. Louis, Mo.	12	256
Laywomen and Girls		
Benedictines:		
Villa Madonna, Ludlow, Ky., Ladies	2	142
Guthrie, Oklahoma, Ladies	1	93
Blessed Sacrament:		
St. Louis, Mo., Girls	1	45
Cenacle:		
Chicago, Ill., Girls	1	41
Charity:		
Leavenworth, Kan., Ladies	2	215
Colorado Springs, Col., Nurses	1	40
Franciscans:		
New Lexington, O., Ladies	1	40
Good Shepherd		
Detroit, Mich., Children	1	175
Columbus, O., Girls	1	114
Chicago, Ill., Girls	2	340
Indianapolis, Ind., Girls	2	251
Kansas City, Mo., Girls	1	105
Mercy:		
Clinton, Iowa, Nurses	1	20
Notre Dame:		
Mankato, Minn., Ladies	1	88
Reading, O., Ladies	1	60
Sacred Heart:		
Cincinnati, O., Ladies	2	133
Detroit, Mich., Ladies	1	230
Grosse Pointe, Mich., Ladies	2	245
Lake Forest, Ill., Ladies	1	120
Omaha, Neb., Ladies	1	170
St. Charles, Mo., Ladies	3	175
St. Louis, Mo., Ladies and Teachers	3	705
Ursulines:		
Frontenac, Mich.,	1	30
Paolo, Kan., Ladies	1	42

SUMMARY

	Retreats	Retreatants
Secular Priests	14	1715
Religious Men	3	151
Religious Women	198	14521
Laymen	32	1400
Laywomen and Girls	33	3589
Total	278	21376

SUMMER RETREATS, 1924

Given by the Fathers of the New Orleans Province from June 1 to October 1

Diocesan Clergy:		
Alexandria, La.	22	
Charleston, S. C.	35	
New Orleans, La.	148	
Savannah, Ga.	20	
St. Augustine, Fla.	31	
		256
Seminarians:		
St. Benedict, La.	53	
New Orleans, La.	30	
		83
Brothers (of the Chr. Schools):		
Bay St. Louis, Miss. (3)	101	
Covington, La. N.	75	
Las Vegas, N. M. (3)	52	
Santa Fe, N. M.	18	
Brothers of the Holy Cross:		
New Orleans, La.	19	
		265

Sisters of Christian Education:
Ashville, N. C. 18
39

Siervas de Maria:
New Orleans, La. 33
Kansas City, Kan. 26
59

Sisters of Charity:
Albuquerque, N. M. 49
Helena, Ark. 18
Las Vegas, N. M. 15
Mobile, Ala. 79
Santa Fe, N. M. 29
190

Ladies of the Sacred Heart:
Convent, La. 37
Grand Coteau, La. 54
New Orleans, La. 68
159

Sisters of St. Joseph:
Augusta, Ga. 22
New Orleans, La. 104
St. Augustine, Fla. 36
Tuscon, Ariz. 18
Washington, Ga. 46
226

Benedictine Sisters:
Jonesboro, Ark. 74
San Antonio, Fla. 26
Shoal Creek, Ark. 110
210

Good Shepherd Sisters:
Houston, Tex. 11
Memphis, Tenn. 21
New Orleans, La. 122
154

Sisters of the Incarnate Word and of the Blessed Sacrament:
El Paso, Tex. 14
Houston, Tex. 58
Victoria, Tex. 53
125

Ursuline Sisters:
Dallas, Tex. 53
Galveston, Tex. 46
Greenville, S. C. 8
Laredo, Tex. 19
New Orleans, La. 68
San Antonio, Tex. 32
236

Little Sisters of the Poor:
Mobile, Ala. 22
Nashville, Tenn. 17

Sisters of Mercy:
Atlanta, Ga. 19
Augusta, Ga. 16
Charleston, S. C. 71
Laredo, Tex. 22
Macon, Ga. 34
Mobile, Ala. (2) 95
Nashville, Tenn. (2) 102
New Orleans, La. 20
Oklahoma, Okla. 69
Prescott, Ariz. 36
Savannah, Ga. 24
Vicksburg, Miss. 97
Victoria, Tex. 55
660

Francisian Sisters:
Augusta, Ga. 10
Purcell, Okla. 14
Savannah, Ga. 17
41

Sisters of the Precious Blood:
Phoenix, Arix. (3) 221

Missionary Sisters of the Sacred Heart:
New Orleans, La. 44

Sisters of the Blessed Sacrament:
El Paso, Tex. 13
Nashville, Tenn. 14
New Orleans, La. 40
St. Michael's, Ariz. 11
Santa Fe, N. M. 17
95

Marionites of the Holy Cross:
Marshall, Tex. 14
New Orleans, La. (2) 193
207

Teresian Sisters:
New Orleans, La. 20

Sisters of Perpetual Adoration:
Birmingham, Ala. 28
Breauz Bridge, La. 30
Lafayette, La. 22
New Orleans, La. 79
159

Sisters of Mt. Carmel:
New Orleans, La. 68
Thibodeaux, La. 36
104

Sisters of Notre Dame:
Chatawa, Miss. 46
Chichuba, La. 16
New Orleans, La. 48
110

Sisters of the Incarnate Word of Charity:
- Amarillo, Tex. 23
- Fort Worth, Tex. 55
- Houston, Tex. 64
- San Antonio, Tex. (2) 526

668

Loretto Sisters:
- El Paso, Tex. 42
- Las Cruces, N. M. 35
- Montgomery, Ala. 21
- Santa Fe, N. M. 62

160

Sisters of the Immaculate Conception:
- New Orleans, La. 27

Sisters of St. Dominic:
- Galveston, Tex. (2) 168
- Nashville, Tenn. (2) 125
- New Orleans, La. 65

358

Sisters of the Holy Name:
- Key West, Fla. 34
- Tampa, Fla. 31

65

Sisters of St. Mary:
- Denison, Tex. 18
- Victoria, Tex. 55
- Fort Worth, Tex. 90

163

Sisters of St. Ludmilla:
- Shiner, Tex. 29

Visitation Nuns:
- Mobile, Ala. 44

LAYMEN

- Augusta, Ga. 41
- Grand Coteau, La. 93
- New Orleans, La. (5) 744
- Spring Hill, Ala. (3) 198

1076

GIRLS ACADEMIES

- Asheville, Tenn. 184
- Biloxi, Miss. 256
- Convent, La. (3) 89
- Dallas, Tex. 385
- Grand Coteau, La. 140
- Key West, Fla. 680
- Macon, Ga. 120
- Memphis, Tenn. 166
- New Orleans, La. 964
- Shreveport, La. 89
- Tampa, Fla. 456
- Vicksburg, Miss. 286
- Chatawa, Miss. (3) 184

3999

STUDENTS

- Holy Cross College, New Orleans, La. 134
- Immaculate Conception College, New Orleans, La. 419
- Jefferson College, St. Michael's, La. 138
- Loyola University, New Orleans, La. 314
- Sacred Heart College, Tampa, Fla. 86
- Spring Hill College, Spring Hill, Ala. 248
- St. John's College, Shreveport, La. 97

1436

LADIES OF THE WORLD

- Convent, La. 47
- Grand Coteau, La. (2) 170
- Macon, Ga. 57
- Memphis, Tenn. 94
- Mobile, Ala. 36
- New Orleans, La. (4) 532

Oklahoma, Okla.	68
Shreveport, La.	24
	1028

INMATES OF THE GOOD SHEPHERD

Houston, Tex.	54
Memphis, Tenn.	241
New Orleans, La.	250
	545

INMATES OF LITTLE SISTERS OF THE POOR

Mobile, Ala.	106
Nashville, Tenn.	110
New Orleans, La.	151
Savannah, Ga.	103
	470

SUMMARY OF RETREATS

	Retreats	Retreatants
Diocesan Clergy	6	256
Seminarians	2	83
Religious Men	7	265
Religious Women	95	4591
Laymen and Students	17	2464
Secular Ladies and Pupils	27	5027
Houses of Good Shepherd	3	545
Little Sisters of the Poor	4	470
	161	13701

SUMMER RETREATS, 1924

Given by the Fathers of the Province of Lower Canada

from June 1 to October 1

To Secular Priests		
Edmonton	1	41
Seminarians		
Quebec	1	175
Pont Viau	1	15
		190
Clerics		
St. Viateur:		
Joliette	1	250
Rigaud	1	50
		300
To Brothers		
Christian Brothers:		
Laval-des-Rapides	1	400
Limoilou	1	150
Montreal	1	325
Quebec	1	200
Varennes	1	74
		1149
Christian Instruction:		
Laprairie	2	179
Sacred Heart:		
Arthabaska	1	127
Beauport	1	20
Granby	1	31
St. Hyacinthe	3	334
Victoriaville	1	220
		732
St. Gabriel:		
Montreal	1	160
Sault-au-Recollet	1	105
		265
Marists:		
Iberville	1	86
St. Regis:		
Vauvert	1	37
To Sisters		
Charity (Grey Nuns):		
Quebec	1	272
St. Albert	2	88
St. Boniface	2	150
		510

Sacred Heart:::		
Sault-au-Recollet	1	85
Torresdale	1	53
		138
St. Andrew:		
St. Adolphe	1	20
Ste Anne:		
Lachine	2	475
Victoria	1	50
		525
St Benoit:		
Crookston	1	80
Ste. Chretienne:		
Salem	1	72
St Joseph:		
Crookston	1	50
Quebec	1	89
St. Hyacinthe	1	226
		365
St Louis:		
Medicine Hat (25)	1	25
St. Marthe:		
St. Hyacinthe	1	36
St. Mary:		
Vankleek Hill	1	40
Sisters of Sion:		
Kansas City	1	30
Marshall	1	22
		52
Ursulines:		
Quebec	1	101
Rimouski	1	55
Roberval	1	60
		216
To Laymen		
Abord-a-Plouffe	20	583
Boucherville	19	487
Chandler	1	13
Lac Bouchette	10	148
Quebec, Manrese	18	348
Rigaud	1	40
St. Eugene	1	19
Ste Anne de la Pocatiere	1	24
Sherbrooke	1	19
	72	1681
Sault-au-Recollet, private	104	104
To Women		
Argyle	1	60
Chandler	1	25
Lac Bouchette	3	70
Memramcook	1	35
Montreal	20	593
Morinville	1	30
Quebec	14	247
Robervale	1	39

Daughters of Mary:		
Montreal	2	75
Spanish	1	25
		100
Good Shepherd:		
Laval-des-Rapides	1	51
Montreal	1	60
St. Boniface	1	40
		151
Holy Cross:		
Cote-des-Neiges	1	20
St. Laurent	2	345
		365
Holy Ghost:		
Tupper Lake	1	14
Holy Names of J. and M.:		
Montreal	3	870
Outremont	2	220
Viauville	1	133
		1223
Jesus and Mary:		
Fall River	1	63
Lauzon	1	65
Manchester	1	26
New York	1	40
Sillery	2	193
Windsor	1	135
Winnipeg	1	90
Woonsockett	1	43
		655
Marie-Reparatrice:		
Montreal	1	75
Rrois-Rivieres	1	30
		105
Perpetual Help:		
St. Damien	1	140
Precious Blood:		
Montreal	1	50
Presentation:		
Farnham	1	150
Oakwood	1	50
St. Cesaire	1	140
St. Hyacinthe	2	640
		980
Providence:		
Chandler	1	14
Joliette	1	130
Kenora	1	6
Longue-Pointe	1	120
Memramcook	1	55
Montreal	1	153
Shediac	1	15
		493

Salem	1	32
St. Boniface	4	106
St. Norbert	2	32
St. Pascal	1	16
Sault-au-Recollet	1	46
Sherbrooke	1	25
Spanish	1	14
Waterloo	1	28
	54	1398

To Students in Colleges, Convents and Schools

Coaticook	1	200
Edmonton	1	155
Montreal	6	4655
Quebec	1	500
Rigaud	1	400
St. Boniface	1	260
St. Hubert	1	90
St. Hyacinthe	1	300
St. Andre	1	150
St. Jean	2	1050
Sherbrooke	1	400
Sudbury	1	180
Terrebonne	1	300
Viauville	1	150
Victoriaville	1	450
	21	9240

SUMMARY

	Retreats	Retreatants
Secular Priests	1	41
Seminarians	2	190
Clerics	2	300
Brothers	18	2398
Sisters	65	6355
Laymen	72	1681
Laymen, Private	104	104
Women	54	1398
Students	21	9240
Total	339	21707

STATISTICS OF OUR NOVITIATES AND SCHOLASTICATES IN THE UNITED STATES AND CANADA—October 10, 1924

Novitiates	Novices				Juniors		Tertians	Total
	Schol.		Coadj.					
	1st Yr.	2nd Yr.	1st Yr.	2nd Yr.	1st Yr.	2nd Yr.		
Md.-N. Y.:								
Poughkeepsie	40	46	1	2	37	20	33[1]	179
West Stockbridge	26	37	2	1	21	17	....	104
Missouri:								
Florissant	70	37	7	5	37	30	—	186
Cleveland	....	....	....	....	....	....	24[2]	24
California:								
Los Gatos	14	18	3	3	18	9	13[3]	78
New Orleans:								
Grand Coteau	18	14	....	1	9	8	9	59
Canada:								
Sault-au-Recollet,Q.	16	20	2	6	14	13	....	71
Guelph, Ont.	8	15	1	....	6	5	1	36
Totals	192	187	16	18	142	102	80	737

1—California, 6; Canada, 4; Mexico, 1; New Orleans, 5; Aragon, 1; Austria, 1; Castile, 1.

2—Including Tertians from Missouri, California, New Orleans and Castile. No figures given.

3—All from other Provinces.

Scholasticates	Theologians		Philosophers			Rec.	Adv. Sc.	Total
	Major Course	Minor Course	1st Yr.	2nd Yr.	3rd Yr.			
Md.-N. Y.:								
Woodstock, Md.	128	37	....	....	56	2	....	223[1]
Weston, Mass.	....	....	37	39	....	....	....	76
Missouri:								
St. Louis, Mo.	97	48	18	19	23	....	....	205[2]
California:								
Hillyard,Wash.	37	24	31	35	37	....	2	166[3]
Canada:								
Montreal, Que.	47	22	9	13	20	....	....	111[4]
Totals	309	131	95	106	136	2	2	781

1—California, 12; Aragon, 8; New Orleans, 5; Mexico, 3; Lower Germany, 2; Vice-Province of Canada, 1; Missouri, 1.

2—Maryland-New York, 1; New Orleans 6; California, 11; Portugal, 1.

3—Maryland-New York, 13; Missouri, 30; New Orleans, 18; Canada, 2.

4—Upper Canada, 19; California, 4; New Orleans, 6; Maryland-New York, 5.

STUDENTS IN OUR HIGH SCHOOLS AND COLLEGES IN THE UNITED STATES AND CANADA—October 10, 1924

Colleges and High Schools	No. of Students	Day School	Boarders	Preparatory	High School	College	Augment in Day School	Augment in Boarders	Total Augment	Province Augment
Maryland-N. Y.	12213	10833	1380	150	7178	4885	893	—38	855	855
Baltimore	529	529	.....	.....	417	112	68	.....	68	
Boston	2467	2467	.....	.....	1425	1042[1]	57	.....	57	
Brooklyn	689	689	.....	.....	689	.....	—15	.....	—15	
Buffalo	1678	1678	.....	.....	685	993[2]	351	.....	351	
Garrett Park	90	2	88	.....	90	.....	.....	10	10	
Jamaica	218	218	.....	35	183	.....	18	.....	18	
Jersey City	771	771	.....	.....	771	.....	51	.....	51	
New York:										
Fordham	1400	1216	184	.....	495	905	195	49	244	
St. Fr. Xav.	980	980	.....	60	920	.....	5	.....	5	
Loyola	100	100	.....	55	45	.....	10	.....	10	
Regis	641	641	.....	.....	641	.....	—33	.....	—33	
Philadelphia	679	679	.....	.....	547	132	—72	.....	—72	
Washington:										
Georgetown	646	294	352	.....	.....	646[3]	158	—118	40	
Gonzaga	270	270	.....	.....	270	.....	4	.....	4	
Worcester	1055	299	756	.....	.....	1055	96	21	117	
Missouri	8848	7858	990	59	5563	3226	—4	22	10	34
Belize	146	71	75	59	87	.....	(?)	(?)	—8	
Chicago:										
Loyola Univ.	897	897	.....	.....	447	450	(?)	.....	(?)	
St. Ignatius	619	619	.....	.....	619	.....	(?)	.....	(?)	
Cincinnati	792	792	.....	.....	552	240	—14	.....	—14	
Cleveland	810	810	.....	.....	487	323	43	.....	43	
Denver	312	194	118	.....	213	99	30	3	33	
Detroit	758	758	.....	.....	532	226	90	.....	90	
Kansas City	342	342	.....	.....	279	63	26	.....	26	
Milwaukee	1208	1208	.....	.....	446	762	239	.....	239	
Omaha	745	745	.....	.....	327	418	—144	.....	—144	
Prairie du Chien	435	17	418	.....	333	102	5	30	35	
St. Louis	990	990	.....	.....	694	296	—312	.....	—312	
St. Mary's	426	47	379	.....	271	155	—19	—11	—30	
Toledo	368	368	.....	.....	276	92	52	.....	52	

STUDENTS IN HIGH SCHOOLS AND COLLEGES—cont'd.

Colleges and High Schools	No. of Students	Day School	Boarders	Preparatory	High School	College	Augment in Day School	Augment in Boarders	Total Augment	Province Augment
New Orleans:										
New Orleans	977	789	188	56	734	187	67	—16	51	51
Immac. Concep.	410[4]	410	.....	.....	410	.....	(?)	.....	(?)	
Loyola	84	84	.....	.....	.....	84[5]	4	.....	4	
Shreveport	95	95	.....	26	69	.....	7	.....	7	
Spring Hill	258	70	188	.....	155	103	24	—16	8	
Tampa	130	130	.....	30	100	.....	32	.....	32	
California	2642	2186	456	150	1924	568	—68	3	—65	—65
Los Angeles	503	503	.....	.....	418	85	39	.....	39	
Missoula	54	54	.....	.....	54	.....	1	.....	1	
San Francisco	673	673	.....	.....	588	85	.....	.....	.....	
Sta. Clara	316	56	260	.....	179	137[6]	—113	3	—110	
Seattle	210	210	.....	.....	170	40	—20	.....	—20	
Spokane	574	378	196	.....	353	221	7	.....	7	
Tacoma	102	102	.....	.....	102	.....	18	.....	18	
Yakima	210	210	.....	150	60	.....	(?)	.....	(?)	
Canada	1865	924	941	241	1192	432	—40	163	123	123
Edmonton	147	36	111	49	75[7]	23	—6	43	37	
Montreal:										
St. Mary's	748	430	318	89	460	199[8]	—97	68	—29	
Loyola	366	193	173	20	255	91	15	20	35	
Regina	122	27	95	.....	96	26	1	14	15	
St. Boniface	307	195	112[9]	45	198[10]	64*	39	18	57	
Sudbury	175	43	132	38	108	29	8	.....	8	
Totals	26545	22590	3955	656	16591	9298	848(?)	134(?)	974(?)	998x

1—Including 6 postgraduates; 2—including 612 in extension courses; 3—including 18 postgraduates; 4—registration for 1923; 5—including 8 postgraduates; 6—including 45 in university law course; 7—including 33 in commercial and science; 8—including 52 postgraduates; 9—including 20 half-boarders; 10—including 30 in commercial and 20 in science; *—including 4 postgraduates; x—after making allowance for omission of Industrial School at Spanish, Ont., this augment agrees with that obtained by comparing the above student total with that of 1923.

UNIVERSITY REGISTRATION
October 10, 1924

Universities	Law	Medicine	Graduate School	Dentistry	Pharmacy	Engineering	Sociology	Commerce and Finance	Foreign Service	Extension	Education	Summer Courses	Totals
Maryland-N.Y.	2567	231	1700	153	576	.....	116	.....	441	.....	.....	800	6584
Fordham	1634[1]	.....	1700[2]	.....	576	.....	116	.....	.....	.....	.....	800	4826
Georgetown	933	231	.....	153	.....	.....	.....	.....	441	.....	.....	.....	1758
Missouri	1252	1256	88	1757	143	774	1861	2477	24	1089	630	.....	11351
Chicago	222	320	.....	656	.....	.....	1861	81	.....	300[3]	.....	.....	3440
Cincinnati	72	.....	.....	.....	.....	.....	.....	408	.....	.....	327	.....	807
Detroit	253	.....	.....	.....	.....	366	.....	693	24	28[4]	.....	.....	1364
Milwaukee	315	284	70	536	.....	408	.....	555[5]	.....	679[6]	.....	.....	2847
Omaha	180	173	.....	205	143	.....	.....	210	.....	.....	133	.....	1044
St. Louis	210	479	18	360	.....	.....	.....	530	.....	82[7]	170	.....	1849
New Orleans	280	.....	.....	58	96	.....	30	40	.....	250	.....	.....	754
New Orleans	280	.....	.....	58	96	.....	30	40	.....	250	.....	.....	754

UNIVERSITY REGISTRATION—Cont'd.

California	476					78		149					703
Spokane	60							35					95
Los Angeles	125												125
San Francisco	226							63					289
Santa Clara	65					78		51					194
Totals	4575	1487	1788	1968	815	852	2007	2666	465	1339	630	800	19392

1—Includes 155 in Pre-Law; 2—includes students in Finance and Education; 3—Home Study; 4—Journalism; 5—Business Administration; 6—includes 384 in Music, 202 in Journalism, 80 in Nursing and 13 in Hospital College; 7—Nursing.

SUMMARY

College total, 1923	25,654	College total, 1924	26,545
University total, 1923	19,298	University total, 1924	19,392
Grand total, 1923	44,952	Grand total, 1924	45,937

LIST OF OUR DEAD IN THE UNITED STATES AND CANADA

October 1, 1923, to October 1, 1924

Requiescant in Pace

	Age	Soc.	Time	Place
Fr. Sebastian A. Mayer	53	35	Oct. 9, 1923	Denver, Col.
Fr. John T. Hedrick	71	45	Oct. 24, 1923	Poughkeepsie, N. Y.
Br. Joseph Bernard	71	51	Oct. 28, 1923	Sault-au-Recollet, Can.
Mr. Hugh Shannon	20	1	Oct. 30, 1923	San Jose, Cal.
Fr. William K. Murphy	43	22	Nov. 4, 1923	New York City
Br. Edward Alaric	57	35	Nov. 5, 1923	Los Angeles, Cal.
Fr. Anacletus Couture	60	37	Nov. 5, 1823	Montreal, Can.
Fr. John B. Spirig	61	43	Nov. 16, 1923	St. Louis, Mo.
Fr. John D. Brislan	75	57	Nov. 21, 1923	West Palm Beach, Fla.
Br. Gilbert Roy	65	45	Nov. 26, 1923	Sault-au-Recollet, Can.
Fr. Frederick Ruppert	45	32	Dec. 15, 1923	Pilgrim Springs, Alaska
Br. Philip Schneider	84	61	Dec. 18, 1923	Buffalo, N. Y.
Fr. Thomas W. Smith	59	35	Dec. 27, 1923	Chicago, Ill.
Fr. Aloysius T. Higgins	42	24	Dec. 21, 1923	Kingston, Jamaica, B.W.I.
Fr. William Melchers	71	47	Jan. 3, 1924	San Jose, Cal.
Fr. Daniel P. A. Crowley	51	33	Jan. 26, 1924	Boston, Mass.
Fr. Thomas A. Kelley	40	20	Feb. 22, 1924	St. Louis, Mo.
Mr. Armandus Senecal	26	7	Feb. 26, 1924	Sudbury, Ont., Can.
Fr. John B. Neustich	84	55	Mar. 5, 1924	Cleveland, Ohio
Fr. John J. Jutz	86	35	Mar. 21, 1924	Buffalo, N. Y.
Fr. John Baptist Meloche	71	46	Mar. 25, 1924	Montreal, Can.
Fr. Paschal Tommasini	88	72	Apr. 7, 1924	El Paso, Texas
Br. William J. Coffey	51	27	Apr. 14, 1924	Woodstock, Md.
Fr. Herman Schuler	72	53	Apr. 23, 1824	St. Ignatius, Montreal
Fr. Joseph Lafon	65	43	May 15, 1924	El Paso, Texas
Fr. Augustine J. Ruffing	49	23	May 16, 1924	Cincinnati, Ohio
Fr. Richard D. Slevin	59	37	June 4, 1924	Omaha, Neb.
Fr. Hugh P. Gallagher	70	39	June 10, 1924	San Fransisco, Cal.
Fr. Conrad Bissonnette	31	11	June 25, 1924	Montreal, Can.
Br. Landulph Zavorati	55	25	July 1, 1924	Albuquerque, N. M.
Fr. Leonard Lemire	74	52	July 27, 1924	Montreal, Can.
Mr. Rudolph A. Boudreau	32	9	July 28, 1924	New York City
Fr. William Tyrrell	70	51	Aug. 6, 1924	Spring Hill, Ala.
Fr. John B. Van Acken	55	33	Aug. 27, 1924	St. Mary's, Kan.
Br. Francis C. Schroen	68	27	Aug. 30, 1924	Georgetown, Wash., D. C.
Fr. Albert Wagner	78	64	Sept. 2, 1924	New Orleans, La.
Br. Joseph Magrum	34	3	Sept. 23, 1924	San Jose, Cal.
Fr. James Leahy	44	21	Sept. 26, 1924	San Jose, Cal.
Fr. Amatus Proulx	63	42	Sept. 28, 1824	Montreal, Can.

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